FARQUHAR

A PRIMER OF HINDUISM

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PREFACE

HINDUISM is a general name under which are grouped the exceedingly varied religious and social beliefs and practices of more than two hundred millions of the inhabitants of India. Although these two hundred millions belong to many races, and speak many languages, and although their gods, worship, ideas and practice show extraordinary diversities, yet the use of the general name Hinduism is quite justifiable; for they are all united in one great social organization which rests on a religious basis; the doctrine of transmigration is generally diffused through the whole mass; and there are certain social usages which tend to become universal among them. This extraordinary system is a lineal descendant of the primitive nature-worship, known as the Vedic religion, which the Aryan invaders held when they entered India. The simple early faith was transformed into Hinduism in the course of the long struggle of the Brāhmans to bring all the inhabitants of the peninsula under their sway.

It is the conviction of the writer of this *Primer* that Hinduism cannot be understood unless it be studied historically. For this reason the first twelve chapters of the *Primer* deal with the growth of the religion in connexion with the political and literary history of the country. Only when the student has realized how Hinduism came to be is he in a

position to attempt to study any particular part of the religion. To think of the religion as a sort of intricate machine to be studied in pieces is to misconceive the whole.

The practical purpose in view has dictated the method of teaching the history. The long millenniums have been divided into periods, so that the mind may be able to retain the course of events. But it is most necessary to realize that these divisions are artificial, and that, while they do correspond to changes, they must not be pressed too far. There is usually no hard line between the periods: one melts into the other.

The exact dates of most of the events in the history of Hinduism are unknown, and the same is true with regard to the literature. But, although the dates are unknown, the order of events, and the relative age of the great groups of books, and of many of the individual books, are well established. For this reason the general place of certain events and books is often indicated in the tables of this *Primer*, even when no definite dates are available.

The Illustrative Readings will, it is hoped, enable the reader to envisage the character of the leading books more vividly than is possible from a bare description. The tables are meant to bring chronological and other relationships before the mind in concrete form. To help students who may wish to pursue the subject farther, two courses of reading are given on p. 186; and a select Bibliography of moderate dimensions follows.

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ERRATA

Page	103 l. 27	*for*	its	*read*	his
,,	115 (in title of chapter)	,,	1759	,,	1757
,,	136 l. 12	,,	1000 B. C.	,,	A. D. 1000
,,	166 l. 7	,,	Katakopanishad	,,	Kathaka Upanishad
,,	181 l. 15	,,	Sūbhashya	,,	Śrībhāshya

PART I

Outline of the History of Hinduism



CHAPTER I

PREHISTORIC PERIOD

1. **(A) The Aryan People.** In the dim background of history we catch misty glimpses of a great people which had a common culture, a common religion, and a common language, but which in the following centuries through division and migration split up into many groups and thus produced a large number of the leading nations of Europe and of Asia. In the language, religion and life of their descendants, we can still find traces of the common life lived so long ago by the Aryan race.

2. The careful comparison of the religions of the various ancient Aryan peoples enables us to realize what the religion was in the still earlier days of the undivided people. It seems certain, first of all, that they honoured a vast number of special gods, each of them supposed to oversee some distinct aspect of life.

NOTE.—The head-piece above is part of the coping of the rail of the Bharhut Stupa now in Calcutta Museum. From Cunningham's *Stupa of Bharhut*, pl. xlii. See Ill. 4.

But in that primitive age these Aryan men had already another group of gods distinguished as the heavenly ones *(deva—deus)* from the vulgar throng. They were all natural phenomena, but they were also all connected one way or another with the sky and with the grandest of nature's operations. It seems clear that the undivided people already worshipped Sky, Sun, Moon, Dawn, Wind, Fire. But though they regarded and worshipped them as gods, they still called them by their significant names; they had not given them proper names or epithets. The usual method of obtaining the help of the gods in those days seems to have been already prayer and sacrifice of a rudimentary kind. Prayer was probably more of the nature of a charm than of a petition, and sacrifice an act with some sort of occult power. It was believed that special knowledge was required for both prayer and sacrifice. Hence, the man of skill in these important matters was a person of consequence. The Latin word *flāmen* and the Sanskrit *brāhman* seem both to go back to the Aryan original which was used to designate this master of charms. The earliest form of sacrifice consisted merely in laying out food and drink on the ground for the gods to come and enjoy. As sacrifice and prayer developed, the man of charms became a true priest.

3. Ancestor-worship was almost as important to the original Aryan people as the worship of the gods. Uncivilized people usually believe that the soul survives death and lives a new life apart from the body. But early man, not having been able to reach the idea of spirit as distinct from material substance,

conceives the soul as a material thing, and believes that after death it is dependent for its continued existence on food and drink precisely like a living man. In consequence of this, nearly all primitive races have been accustomed to provide food and drink for the departed souls of members of their own family. The food is laid out as for a feast, and the souls of the dead are invited to come and eat and be nourished thereby. We must note carefully that this practice, which is all but universal among the simpler peoples, is a service of souls and not a worship. The dead are dependent on the family for their nourishment.

4. But these beliefs have passed among many peoples into a more developed stage, where the dead are conceived as being powerful beings, controlling the welfare of the family. When this idea arises, the old service of the dead becomes a worship. The family pays them great reverence, not merely because they are relatives, but in order to secure their loving care over the family. This form of worship then had been developed before the original Aryan race split up.

5. The father was the high-priest of the family, and controlled the worship of the ancestors of the family in all details. He alone knew the peculiar ritual which was traditional in his family, and which had to be maintained unchanged, if the favour of the dead was to be retained. He alone had the power to pass on the rites to his son. As high-priest of the ancestral rites, he was the acknowledged head of the family. The reverence and the power which his priestly position brought him made him supreme in

the home. He had full power over his wife and his young children, and in many of the nations of a later date his grown-up sons also were completely under his authority. The property of the family was altogether in his hands. This is the source of the *patria potestas* of Rome, and of the prominent place held by the father in Greece, Persia, India, and among Teutonic and Slavonic peoples as well.

6. This type of family, which is known as the patriarchal, succeeded an earlier and less developed type; and the changed form of family life produced great and far-reaching results. The first of these was a new consciousness of the unity, sanctity and value of the family; and this new and lofty conception produced in turn a great advance in family morality, in family feeling and family pride. Marriage became universal; for every man wanted a son to take over the worship of the ancestors at his death. Since the father was supreme, and since every family wanted sons, there was a tendency to set less value on woman. In consequence many girl babies were exposed or put to death in every race practising ancestor-worship; and a woman was held to be of far less account than a man.

7. **(B) The Indo-Iranian People.** A certain portion of the mighty Aryan family broke away from the main stock—we do not know when or where—and remained a united people for some time, but finally fell in two, one taking up its abode in Iran, the other moving into the territory on both sides of the upper Indus. This people, the ancestors of the Zoroastrians and the Hindus, may be designated Indo-Iranian during

the period while they were still one. By inference from the Vedas, the earliest literature of India, on the one hand, and from the *Avesta* and other Iranian records, on the other, we are able to realize in hazy outline what the religion of this prehistoric people was. The *Avesta* is the literature produced by Zoroaster and his friends in the great reformation carried out by them about 600 B.C. but it contains many older elements.

8. Clearly considerable advance had been made in conceiving the heavenly gods; for there is now quite a group of personalized divinities with definite names and lofty functions. It seems clear that the following at least were fully recognized, Varuna, Mitra, Aryaman, Bhaga and Indra, and along with them Yama and Soma. Theology had made a good deal of progress; for they are thought of as spiritual beings, and the natural phenomena from which they originally sprang are now but the medium of their manifestation.

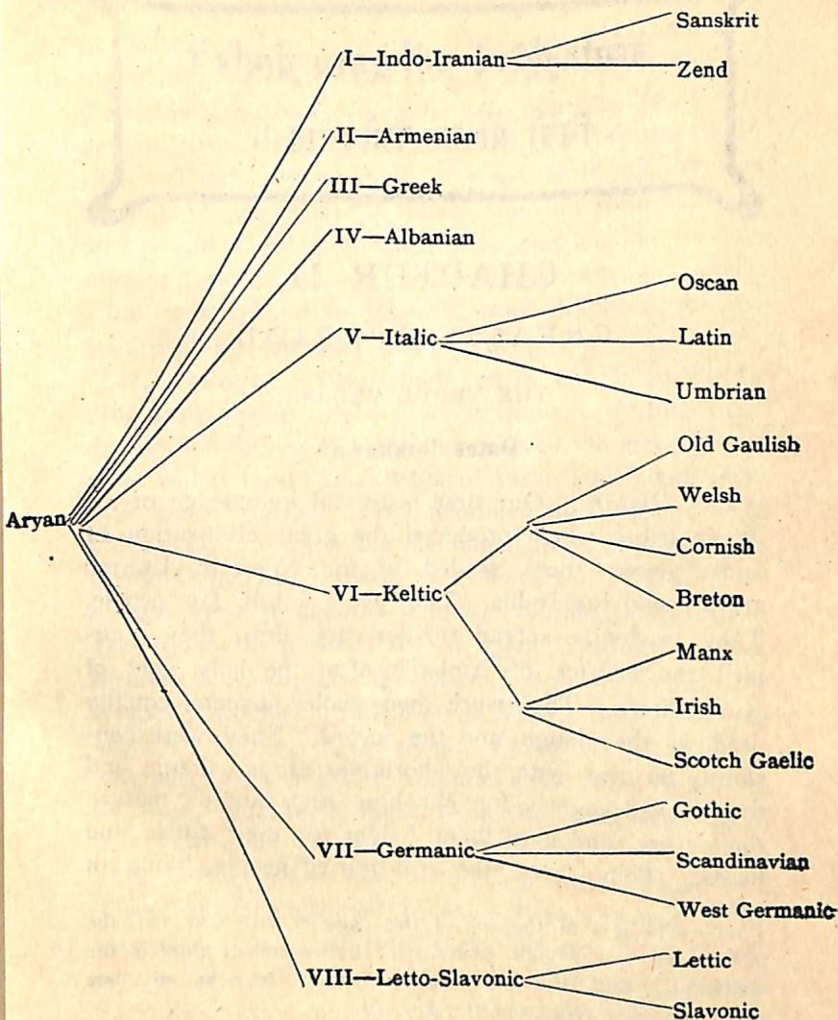
9. The sacrifice, meanwhile, had been greatly elaborated. A ritual had been established, and hymns as well as prayers accompanied the stated acts. The home of the gods being now consistently believed to be in heaven, it was the common practice to send the sacrifice to them on the flames and smoke of the altar fire. The drink of the gods offered in sacrifice is the juice of a plant called *soma* in Sanskrit, *haoma* in Zend, the language of the *Avesta*. A special ritual for the offering of this divine drink had appeared, and the drink itself had undergone apotheosis. *Soma* is already a god. The priests, too, have now far fuller functions and are called by special names.

10. The belief about the dead had also made considerable progress. Burning had almost universally taken the place of burying, probably from a wish to release the soul as completely as possible from the body and to bear it away on the flame of the pyre to the heavenly regions. For ancestors are now called 'fathers', Sanskrit *pitaras*, Zend *fravashi*. When men die, they are believed to go to heaven, where they join the fathers and enjoy immortality with the gods. They are invited to the sacrifices in the same way as the gods. They are believed to be very powerful.

NOTE.—The tail-piece below is another part of the coping of the rail of the Bharhut Stupa. Cunningham, pl. xliii. Note the animals worshipping the sacred tree.



1. The Aryan Family of Languages



तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।
धियो यो नः प्रचोदयात् ॥

CHAPTER II

CREATIVE PERIOD

THE THREE VEDAS

Dates Unknown

11. *History.* Our first historical knowledge of the Aryan tribes which produced the great civilization of India shows them settled in the Western Punjab and beyond the Indus. They were a tall, fair people. They gradually spread further east, until they occupied the district of Amballa also, the holy field of Kurukshetra. They were then soldier-farmers, equally used to the plough and the sword. They were constantly at war with the aborigines around them; and they looked eagerly for sunshine and rain to mature their crops and give them fodder for their cattle and herds. They were still a primitive people, living in

NOTE.—The text at the top of the page is THE GAYATRI, the most famous of Hindu prayers: 'That excellent glory of the Quickening Sun, the god, may we attain; may he stimulate our devotions.' *Rigveda*, III. lxii. 10.

simple villages, with but few of the arts of civilization, and untrammelled by the bonds of caste. They had no writing and no coinage. They ate beef and drank intoxicating drink. The tribes lived each under its own chieftain, and now and then quarrels led to war among them. The family was still in a healthy condition. Their women had a great deal of freedom throughout their lives. There was no child-marriage among them, no seclusion in the zanana, no widow-burning, and no law against the remarriage of widows. Like most primitive peoples, they practised the exposure of girl children and old people.

12. *Religion.* Like their early Aryan ancestors, they worshipped the heavenly powers, calling them *devas*; and they were very conscious of the great advantage which their knowledge of these gods gave them over the aborigines. They arranged their gods in three groups, according as they belonged to the upper region of light, the atmosphere, or the earth. These three groups were designated Upper, Middle, and Lower. The chief divinities were—Upper: *Varuna*, *Sūrya*, *Savitṛi*, *Vishṇu*, *Ushas*, *Aditi*, *Mitra*, *Aryaman*, *the Aśvins*; Middle: *Vāta*, *Indra*, *Rudra*, *Parjanya*, *the Maruts*; Lower: *Agni*, *Soma*, *Yama*. Their worship was largely sacrificial. Animals were often killed in sacrifice; but their most elaborate rites were connected with the offering of the *Soma*, of which we have already heard, and of clarified butter, called *ghi*. They were accustomed to have hymns recited at all sacrifices. But, although they laid so much stress on sacrifice, they had no temples and no images. Sacrifices were offered in the open air, and the

arrangements were very simple. The gods were so closely connected with natural phenomena that no visible symbol was required.

Already the people seem to have been roughly divided into three groups—warriors, priests, and agriculturists; but they were classes rather than castes. The priest, Brāhman, was already very influential; for he was believed to have great power over the gods. Every chieftain had his own Brāhman chaplain, *purohita*, whose help he sought before entering on any undertaking. The priests tended to become a caste; for they already made great pretensions and claimed exclusive powers. They were sub-divided into three orders,[1] each of which had its own special duties to perform at the sacrifices. Already schools were in existence for the education of priests. In this fact lies one of the chief reasons for the extraordinary predominance which the Brāhmans finally attained.

13. Austerity, called *tapas* in Sanskrit, was practised in those days. Various forms of self-torture were endured, with a view to securing warlike prowess, invincibility, miraculous powers or heaven. The *muni*, who practised *tapas*, wore yellow robes.

14. The worship of ancestors was kept up with great care by the Indo-Aryans. The 'fathers' were regularly worshipped and were invited to come to the sacrifice along with the gods. After death it was believed that the souls of the good were conducted by Yama to the place prepared for them, where they enjoyed an immortality of peace and happiness along

[1] See p. 17.

with the 'fathers' and the gods. There was no doctrine of transmigration in those days.

15. *Literature.* By the end of this period the centre of Hindu culture had moved east with the moving tribes to the holy field of Kurukshetra. The hymns, which had been composed during the previous centuries, and which were carefully preserved in the great families and believed to be inspired, were now gradually gathered in some priestly school into the great collection which is called the *Ṛigveda*. Young Brāhmans committed these hymns to memory at school, in order to be able to use them at the sacrifices. The collection was universally accepted by the people as their sacred book, every hymn being recognized as a divine utterance revealed to the *ṛishi*, 'seer', whose name it bears.

Just ere the collection was closed, a hymn was added which declares that the three great divisions of the people and the aboriginal Śūdras had each a distinct origin in God. Thus a religious basis was found for that old-world form of fixed social organization which soon developed into caste.

16. These hymns which form the *Ṛigveda* are one of the most interesting groups of literature in all the world. No other people ever produced a body of religious poetry of such striking originality and beauty at such an early stage of their history. The nearest parallel is formed by the Zoroastrian *Gathas* or hymns of the *Avesta*, the earliest literature of the sister people, the Iranians or early Persians; but they have not nearly the interest and power of the *Ṛigveda*. The people in their daily life, their war, toil and worship, stand out clear and distinct in these hymns; and there is something

most fascinating in the way the gods are conceived and addressed.

17. At a later date a large number of verses were gathered together, nearly all of them from the *Ṛigveda*, and so arranged as to form a special manual for the second order [1] of priests. This collection was called the *Sāmaveda*. Its verses were chanted at the Soma sacrifice. Another manual, consisting partly of verses, partly of sacrificial formulae in prose, was put together for the use of the third order,[1] and was called the *Yajurveda*. At a later date a new school separated the sacrificial formulae from the verses. The old *Yajurveda* was thereafter called Black, while the unmixed text was known as the White. These new collections were held to be divinely inspired just like the *Ṛigveda*. They were Revelation in the fullest sense. The word for revelation is *śruti*, 'hearing'. When the second and third orders had each formed its own *Veda*, the *Ṛigveda* tended to become the manual of the first order [1] only.

1 See p. 17.

NOTE.—The text at the bottom of the page is THE CHARTER OF CASTE :—

'The Brahman was his (Purusha's) mouth; the Rajanya was made from his arms; his thighs became the Vaisya; from his feet the Sudra was produced.' *Rigveda*, x. xc. 12

ब्राह्मणः अस्य मुखं आसीत् बाहू राजन्यः कृतः
ऊरू तत् अस्य यत् वैश्यः पत्ऽभ्यां शूद्रः अजायत ॥

ILLUSTRATIVE READINGS

1. A Hymn to Agni, the Priest among the Gods

NOTE.—Fire is one of the early Aryan gods. When it became customary to send the sacrifice to the gods by fire, the fire-god became recognized by the Indo-Aryans as the Messenger of the sacrifice, the great Priest.

O worthy of oblation, Lord of prospering powers, assume thy robes, and offer this our sacrifice.

Sit, ever to be chosen, as our Priest, most youthful, through our hymns, O Agni, through our heavenly word.

For here a Father for his son, Kinsman for kinsman worshippeth, and Friend, choice-worthy, for his friend.

Here let the foe-destroyers sit, Varuna, Mitra, Aryaman, like men, upon our sacred grass.

O ancient Herald, be thou glad in this our rite and fellowship; hearken thou well to these our songs.

Whate'er in this perpetual course we sacrifice to god and god, that gift is offered up in thee.

May he be our dear household Lord, Priest, pleasant and choice-worthy; may we, with bright fires, be dear to him.

The gods, adored with brilliant fires, have granted precious wealth to us; so, with bright fires, we pray to thee.

And, O Immortal One, so may the eulogies of mortal men belong to us and thee alike.

With all thy fires, O Agni, find pleasure in this our sacrifice, and this our speech, O Son of Strength.

Rigveda, I. xxvi. GRIFFITH, vol. i, 34.

2. Funeral Hymn

NOTE.—The verses of this hymn are used in the Hindu funeral ceremony as it is prescribed in the Sutras. See Asvalayana, *Grihyasutra*, iv. 1–6.

Him who departed over the mighty mountains, and thus shewed the path to many, the son of Vivasvant, the gatherer of the peoples, Yama the king, do thou honour with an oblation.

Yama first found a refuge for us; nor can that rich land be taken away. Whither our fathers of old time have gone, thither along their own paths the children go.

Go forth, go forth by the ancient paths whither our fathers of old time have gone. Thou shalt see both kings rejoicing in their bliss, Yama and Varuna the god.

Go join the Fathers, join Yama, and thy merit in highest heaven. Leaving thy imperfections, return to thy home, and, filled with life, join thy body.

Depart, separate and disperse: for him the Fathers have prepared this place; Yama grants him a place of rest, adorned with days and waters and nights.

By the straight path hasten thou past the two Sarameyan dogs, four-eyed, brindled. Then draw near the mindful Fathers, who revel in bliss with Yama.

And these two dogs of thine, Yama, warders, four-eyed, path-guardians, men-beholders, to them do thou entrust this man, O king, and bestow both health and wealth upon him.

Rigveda, x. xiv. 1–2, 7–11.

TABLES

2. The Divisions of the Vedic People which became the Great Castes

1. *Brahmans*: prayer-men, priests.
2. *Kshatriyas*: authority-men, rulers and soldiers (called also *Rajanyas*).
3. *Vaisyas*: men of the people, agriculturalists. MERCHANTS
4. *Sudras*: aboriginal people brought under Brahman authority.

3. The Three Orders of Brahmans

1.	*hotri*	= 'sacrificer'	from √*hu*	= pour on the fire.
2.	*udgatri*	= 'singer'	from √*udgai*	= sing.
3.	*adhvaryu*	= 'working priest'	from √*adhvara*	= a ritual act.

4. The Vedas and their Names

the *hotri* recites *richas*, 'praises : hence *Rigveda*.

the *udgatri* raises *samani*, 'chants': hence *Samaveda*.

the *adhvaryu* mutters *yajunsi*, 'sacrificial formulae'; hence *Yajurveda*.

NOTE.—The word *Veda* means knowledge.

5. Growth of the Three Vedas

Dates Unknown

External events	Home of the Indo-Aryans	Religion	Literature		
The People of Israel leave Egypt. About 1320 B.C.	The Punjab	The Priests divided into Three Orders	Gradual composition of the		
Fall of Troy		Rise of Priestly Education	hymns and compilation	Compilation of	Compilation
David King of Israel. About 1000 B.C.	The Country of the Kurus and Panchalas	Theory of the Four Castes	of the *Rigveda*	the *Samaveda*	of the *Yajurveda*

द्वया व्वै देवा देवाः। अद्धैव देवा अथ ये
ब्राह्मणाः शुश्रुवाथ्सोऽनूचानास्ते मनुष्य देवा।

CHAPTER III

SACERDOTAL PERIOD

THE BRAHMANAS

Dates Unknown; Period Ends about 600 B.C.

18. The great question which we have to learn to answer at this point is: How did the simple people we have just heard of become the Hindus whom we know? The transformation took place as a result of two forces:—

(*a*) The gradual development of the culture of the people.

(*b*) The gradual conquest of India by them.

The conquest was carried out, partly by war, but largely by the priests, who won over the tribes by their superior knowledge and culture. This lesson and the following will show how the simple faith of the *Ṛigveda* was transformed into the Hindu system.

NOTE.—The text at the top of the page calls THE BRAHMANS GODS: 'Verily, there are two kinds of gods; for, indeed, the gods are the gods; and the Brahmans who have studied and teach sacred lore are the human gods.' *Satapatha Brahmana*, II. ii. 2, 6.

19. *History*. The Aryans continued to advance eastwards during this period, leavening the old population as they went, until by its close, nearly the whole of North India had come under their government and civilization. As they went, the Brahmans brought the aboriginal tribes under their priestly rule, giving each tribe a definite place in their social system, which was now steadily stiffening into caste. Thus many new caste groups arose. The land was divided into a great many small kingdoms, most of them ruled by kings of Aryan race. Large trade sprang up; even sea voyages on the Indian Ocean were undertaken; and wealth increased. Through the intercourse of Indian sailors with merchants in Babylonia the art of writing was introduced; but for lack of suitable writing materials it was not used for literary purposes for many centuries. By the end of the period the patriarchal family had become more developed, and women were beginning to be looked down upon. It became the rule that a Hindu could not eat with his wife.

20. *Religion*. The extension and elaboration of the sacrificial system is what gives this period its religious character. While, in the times of the *Ṛigveda*, men sought to win the regard of the gods, or to persuade them to give their help by sacrifice, hymn and prayer, in this new period the sacrifice is regarded as a mysterious operation which, if faithfully carried out, will irresistibly compel the gods to grant the appropriate reward. If only carried far enough, sacrifices will exalt a man to the level of the gods. The accurate performance of every detail of

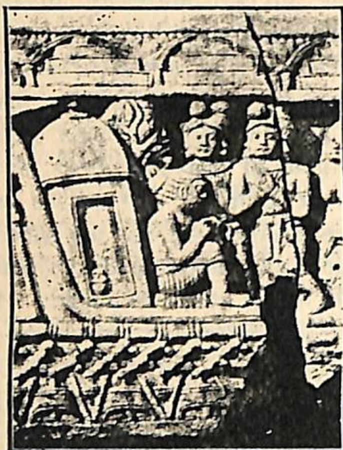
the ritual thus became a matter of extremest importance.

21. For this reason the priest was all-powerful. His help was needed at every point in the intricate ceremonial of the altar. Without him the layman was helpless. Hence the divine authority of the Brahman was fully acknowledged and became firmly rooted in the religious practice of the nation. Indeed, so great had the power of the priests become that they were spoken of as gods upon earth, and were feared even more than the gods of heaven. Fees paid to them were declared to be quite as meritorious as sacrifices offered to the celestials. All the old sacrifices were greatly extended and elaborated, so that no layman could conduct them with accuracy. It was during this period that the *Rājasūya*, or Coronation Sacrifice, the *Aśvamedha*, or Horse Sacrifice, an assertion of imperial authority, the *Purushamedha*, or Human Sacrifice (but a substitute was used), and the other great sacrifices, took definite form and became famous.

22. During this period the theological ideas of the Brahmans underwent a great change. A deep tendency is manifested towards belief in one God, either the personal Creator, Prajāpati, or, more often, a mysterious incomprehensible divine essence diffused through all things. Along with this new God came the idea that the ordinary gods were merely mortals until they extorted immortality from the Supreme by sacrifice and austerity. Many of the ancient gods had already fallen into the background, while others had come into great prominence, among whom were Rudra, who

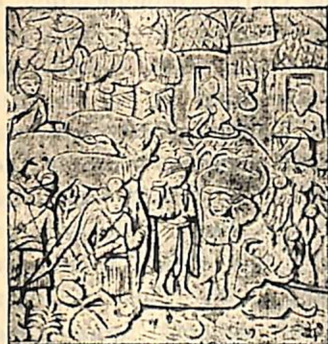
now received his more attractive name, Śiva, and Vishṇu; Śiva as the mountain-god and the god of thieves, and Vishṇu as the sun-god.

23. Towards the end of this period, we begin to meet a real order of ascetics. They lived in the forest and usually built themselves huts of wood or leaves. They were called *Vānaprasthas*, forest-dwellers, hermits. When several lived together, their residence was called an *āśrama* hermitage. They wore coats of bark or skin, wound up their hair in matted coils, and lived largely on woodland fare. They practised many various methods of severe austerity, enduring extreme cold and heat, strange food, most painful postures, and such like. The purpose of the endurance of this *tapas* was still in the main the attainment of miraculous powers; but moral aims now begin to mingle with the older motives. Hermits seek purity of soul and nearness to God as well as power over gods and men. A special form of teaching, called *āraṇyaka*, i.e. belonging to the forest, seems to have been given to young men who were about to enter upon the hermit life. The essential element in this forest



1. A VANAPRASTHA AND HIS HUT
From the Buddhist stupa at Bharhut.
Cunningham, pl. xlvi.

teaching was an attempt to spiritualize the sacrifice by means of allegory. This instruction would then form the basis of the hermit's meditation in the forest.



2. AN ASRAMA

Two ascetics with their huts and the implements of fire-sacrifice in a hunting scene from the Buddhist stupa at Sanchi· Maisey, pl. xxiii.

24. The aboriginal tribes were allowed to retain their old gods and their old worship. A practical acknowledgement of the supremacy of the Brahmans and of Brahmanic ideas was all that was demanded of them. Naturally, in the intercourse that thus sprung up, the aborigines learned much from the Aryans. On the other hand, a great many aboriginal ideas and many alien religious practices and conceptions found their way into the Vedic faith. The most important change thus produced was the movement of thought towards Transmigration. Snakes, trees and pools were by this time held in great reverence, and pilgrimage was recognized as a meritorious religious practice.

25. *Literature, etc.* The priestly schools had now become great and learned associations, each with a tradition of its own; and so honoured were they that a man was proud to avow himself a member of his school. Every Brahman had to pass through one of them, in order to qualify as a priest. He had to learn by heart the Veda which belonged to his order,

and to receive from the lips of his teacher a great deal of detailed information, especially with regard to his work at the altar, the correct pronunciation of the sacred hymns and the meaning of certain acts and stories. Language-study had made considerable progress among them. As time went on, the teaching given in each school took definite form and was handed down with great verbal accuracy from teacher to pupil. The oral tradition of a school was called the *Brāhmaṇa* of that school. From this point onward then each priest studied the *Veda* of his order and the *Brāhmaṇa* pertaining to it. Then as education advanced, a number of schools arose under each Veda, and differences, great and small, crept into the teaching, until each great school had its own *Brāhmaṇa*, usually called by the traditional name of the school. Thus arose the Brāhmaṇas, the most absurd and uninteresting prose literature in all the world. They are, however, of considerable value historically; for they enable scholars to form a picture of the life and religion of the times.

During this period a fourth Veda, the *Atharvaveda*, was compiled. Although as a collection it is later than the other three, a great deal of the material embodied in it is of early date. It is a more popular work than the other Vedas, reflecting the superstitions of the people, and consists mostly of charms, which are of two classes, those that bring weal and those that bring woe. It was some time before the *Atharvaveda* received equal recognition with the three older collections.

NOTE.—The text at the foot of the page gives the rule, that A MAN MUST NOT EAT WITH HIS WIFE: 'Hence let him not eat in presence of his wife; for from him who does not a vigorous son is born; and she in whose presence he does not eat bears a vigorous son.' *Satapatha Brahmana*, X. v. 2, 9.

तस्माज्जायाया अन्ते नाश्नीयाद् वीर्य्यवान्हास्माज्जायते
वीर्य्यवन्तमु ह सा जनयति यस्या अन्ते नाश्नाति ॥

ILLUSTRATIVE READINGS

3. The Origin and the Power of Sacrifice

Now Prajāpati the lord of creatures, having created living beings, felt himself as it were exhausted. The creatures turned away from him; the creatures did not abide with him for his joy and food.

He thought within him, 'I have exhausted myself, and the object for which I have created has not been accomplished; my creatures have turned away from me, the creatures have not abode with me for my joy and food.'

Prajāpati thought within him, 'How can I again strengthen myself; the creatures might then return to me; the creatures might abide with me for my joy and food.'

He went on praising and toiling, desirous of creatures. He beheld that set of eleven victims. By offering therewith Prajāpati again strengthened himself; the creatures returned to him, his creatures abode for his joy and food. By offering he truly became better.

Therefore, then, let the sacrificer offer with the set of eleven victims, for thus he truly strengthens himself by offspring and cattle; the creatures turn unto him, the creatures abide with him for his joy and food; he truly becomes better by offering; therefore, then, let him offer with the set of eleven victims.

Satapatha Brahmana, III. ix. 1, 1–5;
S.B.E., xxvi. 217–8.

4. A Charm against Fever

1. Hence, filled with holy strength let Agni, Soma,
and Varuna, the Press-stone, and the Altar,
And Grass, and glowing Fuel banish Fever.
Let hateful things stay at a distance yonder.
2. And thou thyself who makest all men yellow,
consuming them with burning heat like Agni,
Thou, Fever! then be weak and ineffective.
Pass hence into the realms below or vanish.
7. Go, Fever, to the Mujavans, or farther, to the
Bāhlīkas.
Seek a lascivious Śūdra girl and seem to shake
her through and through.
8. Go hence and eat thy kinsmen the Mahāvṛi-
shas and Mujavans.
These or those foreign regions we proclaim to
Fever for his home.
12. Go Fever, with Consumption, thy brother, and
with thy sister, Cough,
And with thy nephew Herpes, go away unto
that alien folk.
13. Chase Fever whether cold or hot, brought by
the summer or the rains,
Tertian, intermittent, or autumnal, or continual.
14. We to Gandhāris, Mujavans, to Angas and to
Māgadhas
Hand over Fever as it were a servant and a
thing of price.

Atharvaveda, v. xxii. 1, 2, 7, 8, 12, 13–14;
GRIFFITH, i. pp. 224–5.

TABLES

6. The Chief Charaṇas or Schools with their Brahmanas

Charaṇas		Brāhmaṇas
A. Rigveda—		
1. The Aitareyins	...	*Aitareya*
2. The Kaushītakins	...	*Kaushītaki*
B. Samaveda—		
1. The Taṇḍins	...	*Panchaviṁśa*
2. The Chhāndogyas	...	*Chhāndogya*
3. The Talavakāras	...	*Talavakāra*
C. Black Yajur—		
1. The Taittirīyins	...	*Taittirīya*
2. The Kāṭhakas		
3. The Maitrayaṇīyas		
White Yajur—		
1. The Vājasaneyins	...	*Śatapatha*

7. Relative Age of the Brahmanas

Period ends about 600 B.C.

External Events	Indian History	Literature	
The *Iliad* composed	The Aryans in Kurukshetra	THE BRAHMANAS	
		Panchavimsa	Gradual
Elijah, the Prophet, about 860 B.C.	Elaboration of the sacrifice	*Taittiriya*	Compilation of the
		Talavakara	*Atharvaveda*
	The Aryans in the Middle Land	*Kaushitaki*	
Isaiah, the Prophet, 737–700 B.C.		*Aitareya*	
	Writing introduced	*Satapatha*	
	Rise of the Vanaprasthas	*Gopatha*	

तद्यदेतदिदम्मयी ऽदोमयः इति
यथाकारी मथाचारी तथा भवति ।

CHAPTER IV

PHILOSOPHIC PERIOD

ESSENTIAL HINDUISM

About 600 to 480 B.C.

26. *History.* This period saw the completion of the spread of Aryan influence all over North India, and the still further progress of the organization of the people under the Brahmans. North India was divided into a large number of different states, of which a few were ruled as republics, but the majority as monarchies. Several of them were of considerable size, and had great military power. The chief of them were undoubtedly Magadha, corresponding roughly to Behar, and Kosala, corresponding roughly to Oudh. The capitals of these states were now large, prosperous,

NOTE.—The text at the top of the page is one of the earliest utterances on KARMA AND REBIRTH :—

'In proportion as a man consists now of this or that, just as he acts, just as he behaves, so will he be born.' *Brihadaranyaka Upanishad*, IV. iv. 5.

wealthy cities. Industry, trade and the simple arts were progressing. A rude coinage, consisting of rectangular pieces of gold, silver, and copper, with a few signs punched on them, was introduced. There were still vast tracts of country under forest, but each of the states contained scenes of busy happy life; and there was constant communication between all the chief points.


3. EARLY INDIAN COIN

27. *Religion.* During this period the Brahmans continued their sacrificial work, and also carried on the great task of bringing the aborigines under the influence of Aryan culture. New gods and demigods constantly found their way into the pantheon. The schools of the priests were more important than ever. The city of Taxila in the extreme north-west of the Punjab was the chief centre of learning.

28. Religion as a whole remained much as it was during the previous period. Innumerable sacrifices were still offered, and the old beliefs continued unchanged for most people. But the more intelligent men underwent a revolutionary change.

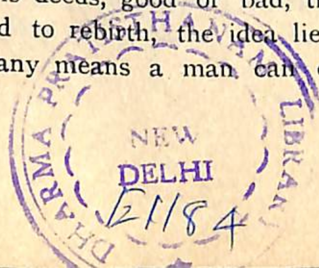
(*a*) The old hazy pantheistic faith became clear and was grasped more firmly. The whole world was paltry and unreal in comparison with the One which informed it and was its sole Reality. All the ordinary gods were spoken of as mere temporary manifestations of the One. Yet the worship of the gods went on unchanged, as the One is unknowable.

(*b*) The problems raised by the very varying fortunes of men and the extraordinary differences in character met with everywhere were solved for the Indian mind by the doctrine of Transmigration and its pendant Karma.

The doctrine of *Transmigration* is that souls are emanations of the divine spirit, sparks from the central fire, drops from the ocean of divinity, that each soul is incarnated in a body times without number that the same soul may be in one life a god, in another a man, in a third an animal or even a plant, and that there can be no rest for the soul nor relief from suffering until it finds release from the necessity of birth and returns to the divine source whence it came.

The word *karma* means literally action, but the doctrine means the inevitable working out of action in new life. The idea is that a man's body, character, capacities and temperament, his birth, wealth and station, and the whole of his experience in life, whether of happiness or of sorrow, together form the just retribution for his deeds, good and bad, done in earlier existences. The expiation works itself out not only in his passive experience *(bhoktritvam)*, but in his actions also *(kartritvam)*. Then these new actions form new *karma* which must necessarily be expiated in another existence; so that, as fast as the clock of retribution runs down, it winds itself up again, as Deussen remarks.

(*c*) As it is deeds, good or bad, that form *karma*, and thus lead to rebirth, the idea lies ready to hand that, if by any means a man can cease acting, he


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may thereby get Release from the necessity of rebirth Quite naturally and unreflectingly men took action to mean the business of life; so there arose the universal conviction that, if a man wished to reach Release, he must give up the ordinary life of man with all its gains, pleasures and interests and live an actionless existence, turning away from the unreal world and drawing near the one actionless Reality. The ascetic is the only truly religious man, according to this doctrine.

(*d*) It was perhaps the doctrine of the frequent rebirth of souls which suggested the theory of the cyclic destruction and recreation of the world. The idea is that the crude, external, phenomenal world periodically returns to a state of undifferentiated invisibility; souls leave their bodies; and matter and souls repose in God until the moment comes for a new creation. Then matter begins once more to evolve; inorganic things, the vegetable world, animals and men come into being; the castes are re-formed; the *ṛishis* see the Vedas once more; and thus the world comes to be just as it was before.

The period between creation and destruction is called a *kalpa*, the period of repose a *pralaya*. So much is common to all schools of Hindus, and to Buddhists and Jains as well. In the subdivision of the *kalpa* a descending series of four ages, corresponding roughly to the golden, silver, bronze and iron ages of the Classics, is much used, but there are considerable differences in the detailed application of the idea.[1]

[1] See p. 39.

(*e*) The Brāhman was everywhere accepted as the divine teacher and sacrificer; his Veda was the one Revelation; and Caste was the heaven-sent system for the social organization of the people.

(*f*) This then is essential Hinduism:—

A. *The Theory of God and the world*, consisting of—

(1) The one impersonal Reality and the unreal phenomenal world, which undergoes cyclic change. All minor gods are gathered under the pantheistic All.

(2) Transmigration and Karma the explanation of the world.

(3) Release from Transmigration and union with the one Reality, the object of all serious men.

B. *The organizing conception*, consisting of—

(1) The divine priest.

(2) The inspired Veda.

(3) Caste.

(*g*) By the time that this new conception of the world had taken distinct form, it had become the custom to send every boy belonging to the Brāhman, Kshatriya and Vaiśya castes to a Brahmanical school to receive an education. The ceremony of initiation was associated with religious training. A Brahman priest muttered sacred texts over the boy and put the sacred thread on his shoulder; and immediately thereafter his education began. It was a birth into a new life. Hence these three castes are known as twice born. The fact that every man of these castes spent several years under Brāhman discipline and teaching explains

in some degree the extraordinary influence of the priestly class. No one but a Brāhman was allowed to teach. Teaching, sacrificing and receiving gifts were the three functions which belonged to them by virtue of their birth. This universal education of the boys of the three twice-born castes, coupled with the absolute exclusion of every other one from this, the one avenue to culture and knowledge then open in India, helps to explain the great predominance of Aryans throughout India. No arrangement was made for giving girls an education; marriage took the place of initiation in their case.

(*h*) By the end of our period we have trustworthy evidence to prove that two of the most characteristic Hindu customs were becoming general, namely the use of idols in worship and child-marriage. The Hindu law enjoined that a girl should be married before she reached the age of puberty, and this necessarily led to child-marriage. We may also note that by this time only the childless widow was allowed to remarry.

29. This brief outline of Essential Hinduism is sufficient to show us what an overturning change the Indian mind had experienced. The steadily-growing culture of the Brāhmans and the wider experience of men and things which they were daily acquiring as they went on with the work of reducing the whole population of India under their own religious sway had brought them to this new and far-reaching system of thought. Under the wide dome of this universal pantheism they were able to gather all the aboriginal worships of the land and by tactful arrangements to give them a certain distinct unity. The

common people continued their worship practically unchanged; only Brāhman teachers taught Transmigration everywhere, and spoke of the great God behind all gods. How different all this is from the beliefs of the *Ṛigveda*!

This radical system has been taught wherever Hinduism has gone; it lies behind all the philosophies and is implied in the asceticism, the laws, the worship and the life of the people.

NOTE.—The text at the bottom of the page is the law of CHILD-MARRIAGE in the earliest Hindu Law-book: 'A girl should be given in marriage before puberty.' GAUTAMA, *Dharmasutra*, xviii. 21.

प्रदानं प्रागृतोः ॥

ILLUSTRATIVE READINGS

5. The One Reality

As clouds of smoke proceed by themselves out of a lighted fire kindled with damp fuel, thus, very, O Maitreyī, has been breathed forth from this great Being what we have as Rigveda, Yajurveda, Sāmaveda, Atharvāngirasas, Itihāsa (legends), Purāṇa (cosmogonies), Vidyā (knowledge), the Upanishads, Ślokas (verses), Sūtras (prose rules), Anuvyākhyānas (glosses), Vyākhyānas (commentaries). From him alone all these were breathed forth. As all waters find their centre in the sea, all touches in the skin, all tastes in the tongue, all smells in the nose, all colours in the eye, all sounds in the ear, all percepts in the mind, all knowledge in the heart, all actions in the hands, all movements in the feet, and all the Vedas in speech; as a lump of salt, when thrown into water, becomes dissolved into water, and could not be taken out again, but wherever we taste the water it is salt; thus verily, O Maitreyī, does this great Being, endless, unlimited, consisting of nothing but knowledge, rise from out these elements, and vanish again in them. When he has departed, there is no more knowledge, I say, O Maitreyī. Thus spoke Yajnavalkya.—*Brihadāraṇyaka Upanishad*, II. iv. 10–12; *S.B.E.* vol. xv. pp. 111–2.

6 Excommunication

NOTE.—This passage has been selected for reading because it sets forth so clearly a number of the elements of the Hindu system. Here we have the sanctity of the Veda, the privileges of Brahmans, the restrictions of caste, the sacred cord, the lock of hair on the crown of the head, and excommunication carried out by the performance of the funeral ceremony and *interdictio aquâ*, an old Aryan custom. The law here stated as applicable to a Brahman father who has to be excommunicated by his own son is of course all the more applicable to caste-breakers of lower degree. When a Hindu becomes a Christian by baptism, this law comes into operation, because he 'dwells with men of the lowest castes'

Let him cast off a father who assassinates a king, who sacrifices for Śūdras, who sacrifices for his own sake, accepting money from Śūdras, who divulges the Veda to persons not authorized to study it, who kills a learned Brāhman, who dwells with men of the lowest castes, or cohabits with a female of one of the lowest castes. Having assembled the sinner's spiritual Gurus and the relatives by marriage, the sons and other kinsmen shall perform for him all the funeral rites, the first of which is the libation of water, and afterwards they shall overturn his water-vessel in the following manner; a slave or a hired servant shall fetch an impure vessel from a dust-heap, fill it with water taken from the pot of a female slave and, his face turned towards the south, upset it with his foot, pronouncing the sinner's name and saying: 'I deprive N. N. of water.' All the kinsmen shall touch the slave passing their sacrificial cords over the right shoulder and under the left arm, and untying the locks on their heads. The spiritual Gurus and the relatives by marriage shall look on.—GAUTAMA, *Dharmasūtra*, xx, 1–6 (for this book see below p. 66), *S.B.E.* vol. ii, pp. 277–8.

TABLES

7. The Ages of the World

There is some reason for thinking that at first the following was the whole scheme of the *Kalpa*:—

Kṛita yuga	= *Kalpa*
Treta yuga	
Dvāpara yuga	
Kali yuga	

The names are taken from the game of dice, *Kṛita*, 'the four', designating the Golden Age, when virtue is four-square, *Treta*, 'the three', designating the Silver age, when one-fourth part of virtue has been lost, *Dvāpara*, 'the two', when one-half of virtue has disappeared, and *Kali* 'the one', when only one-fourth part of good remains. *Yuga* is the Sanskrit word for 'age'.

But the scheme was much elaborated by the various schools; and the doctrine finally adopted by orthodox Hinduism is that these four ages make one *Mahāyuga* or Great Age, and that it takes 1,000 *Mahāyugas* to complete a *Kalpa*.

The number of dice spots was applied also to the length of the ages as under:—

	Divine years		
Dawn	400	= *Kṛita yuga*	= *Mahāyuga*
Day	4,000		
Twilight	400		
Dawn	300	= *Treta yuga*	
Day	3,000		
Twilight	300		
Dawn	200	= *Dvāpara yuga*	
Day	2,000		
Twilight	200		
Dawn	100	= *Kali yuga*	
Day	1,000		
Twilight	100		

असतोमा सद्गमयं तमसोमा
ज्योतिर्गमय मृत्योर्माऽमृतं गमय ॥

CHAPTER V

PHILOSOPHIC PERIOD CONTINUED

THE UPANISHADS, BUDDHISM AND JAINISM

About 600 to 480 B. C.

30. A time came when there arose a great passion among thinking men in North India to win Release, and many theories as to the true path to Emancipation were proclaimed. Most of the leaders declared that Release was the fruit of knowledge, but others laid stress on sacrifice or Vedic study, and many declared that the true means was *tapas*, austerity. So many went out to the old hermitages and sought by indescribable self-torture to reach the end of birth and sorrow.

31. But the more serious men went farther. They regarded the whole phenomenal world as inherently

NOTE.—The text at the top of the page is AN ANCIENT PRAYER from the oldest Upanishad :—

'Lead me from the unreal to the real ; lead me from darkness to light ; lead me from death to immortality '

Brihadaranyaka Upanishad, I. iii. 28

antagonistic to the spiritual life. They therefore decided to go much farther than the hermits: they gave up the worship of the gods, ancestor-worship and all family connexions and became homeless beggars. They might seek Release either by *tapas*, or by knowledge, or by a combination of the two; but in any case they abandoned all connexion with the life of men. This new type of ascetic was called *parivrājaka*, wanderer, *bhikshu*, beggar, *sannyāsi*, renouncer.

32. The attempt to reach Release by means of true knowledge led to momentous results. Many theories of the constitution of the world were formed and taught; but the most important of all is the doctrine of the Upanishads. The ordinary name for the World-soul was *Brahman*, a neuter noun which expresses the common thought of the time, that the World-soul is an impersonal essence present in all things. There were many speculations as to its nature; until some wise thinker called Brahman the *ātman*, or Self of the universe. Then, as the soul of the universe was *ātman*, and the soul of the individual was *ātman*, the conclusion was soon drawn that the two were identical. The great affirmation was made, 'My self is the infinite Self;' 'the soul of the universe, whole and undivided, dwells in me.' Thus self-knowledge is knowledge of God; and, as knowledge of God leads to Release, the man who realizes the identity of his soul with the World-soul is thereby set free from the cycle of births and deaths; he will not be born again. The great phrases used are, 'Thou art That,' 'I am Brahman,' and 'I am He. This is the Vedānta philosophy in its earliest form.

The conception of Brahman-Atman in the Upanishads is a great lightning-flash of truth, and it is placed before us in many a noble passage: Brahman is Consciousness; Brahman is the Reality of everything; Brahman is joy; Brahman is incomprehensible; by the command of Brahman all things are done. The phrase, *sachchidānanda Brahma*, 'Brahman is reality, intelligence and bliss,' is a very late one, not found in this period at all, but it sums up Upanishad thought with great accuracy.

But there is one fatal omission in this conception. Brahman is not conceived as holy: we are nowhere told that Brahman is righteousness. The fact is that the theory of Ātman is simply a very lofty philosophic presentation of the ancient pagan conception of God. Consequently, the Vedānta philosophy has never been to India what the teaching of the prophets was to Israel. Hinduism remains from first to last crippled, because the idea of God was never moralized.

33. The philosophy of the *Ātman* sketched above was by no means the only philosophic system put forward as the way to Release. Numerous philosophic leaders stand out dimly in the pale historic light, each with his own specialized doctrine and his following of monks. In an old Buddhist book there is a catalogue of sixty-two different theories of the universe taught at this time in north India. All these system-builders had a great deal in common. Transmigration was accepted as an axiom, and also the beliefs, that earthly things had to be given up, if Release was to be won, and that knowledge was the right means of

Release. Hence the search for knowledge and the wandering monkish life were universal among philosophers.

34. It seems to be certain that the Sānkhya System as well as the Vedānta was sketched at this early date, but no treatise of the school belonging to this period survives. Among the numerous teachers of the time two stand out above all others, Mahāvīra the Jain leader and Gautama, the founder of Buddhism. They were contemporaries, Mahāvīra the older of the two. Their exact dates are not known as yet, but it seems clear that Gautama's death occurred within a few years of 480 B.C., the date which closes our period.

35. Jainism was originally merely a specialization and intensification of the old ascetic discipline under the influence of an extreme reverence for life and of a dogmatic belief that not only men, animals and plants, but the smallest particles of earth, fire, water and wind are endowed with living souls. Consequently, a very large part of the Jain monk's attention was directed to using the extremest care not to injure any living thing. So eager were the Jains to part with the world to the uttermost that many of their monks wore not a scrap of clothing. Twelve years of most severe asceticism were necessary for salvation. After that, if a monk did not wish to live longer, he was recommended to starve himself to death.

36. Buddhism, on the other hand, while it recommended a mild asceticism, condemned self-torture and found salvation in *knowledge* and *right living*. The knowedge which Buddha taught was summed up by

him in three propositions, known as 'the three characteristics of being', namely:—

All its constituents are transitory;

All its constituents are misery;

All its constituents are lacking in an ego.

If a man realize that all things are fleeting, that life is sorrow, and that he has no soul to save, he will thereby be set free from the chains of the world, and will experience the *nirvāna* (i.e. extinction) of lust, hatred and ignorance. Having reached freedom, he will live his life according to the noble laws of Buddha. Being thus a conquerer over the world, he will at death enter final *nirvāna*; he will not be born again. Both Buddhism and Jainism fail to teach the existence of the living eternal only God, although they recognize all the godlings of the Hindu system, giving them a very humble place.

37. Philosophic leaders in those days received numerous honorific titles from their followers, *buddha* (enlightened) *jina* (conqueror) *tīrthakara* (ford-maker, i.e. religious leader) etc. Gautama finally became known as the Buddha, Māhavīra as the Jina (whence the word Jain).

38. Both of these leaders also formed an outer circle of lay followers, who were not required to practise the asceticism of the monks, but obeyed easy regulations.

39. *Literature, etc.* The Brāhmans, perceiving the power of the philosophy of the Ātman were not slow to adopt it, and to introduce it into their schools. There it was taught as a special discipline preparatory to the life of the *parivrājaka*, while ordinary Brāhman

pupils took it as an extra subject at the close of the regular priestly course. As this knowledge was regarded as the final aim of all Veda study, it was called *Vedānta*, i.e. Veda-end.

Gradually the allegorical teaching given as a preparation for the hermit life, and the philosophic instruction intended for the wandering life, took definite shape and were handed down orally from teacher to pupil in fixed language, each school having its own sacred deposit. The former was called *āraṇyaka*, or 'forest teaching', as we have seen, the latter *upanishad*, probably in the sense of 'secret doctrine'. Thus were formed the wonderful treatises which we now know as the Araṇyakas and the Upanishads. It is to be noted that the two types of teaching frequently overlap in one document. To this early period belong only the first great group of prose treatises, written in the style of the Brāhmaṇas, the *Bṛihadāraṇyaka*, *Chhāndogya*, *Taittirīya*, *Aitareya*, *Kaushītaki* and *Kena* Upanishaḍs. These have been used devotionally all through the centuries by a small but select company of intellectual and spiritual men.

40. During this period the theory that the Brāhmaṇas with their appendices, the Āraṇyakas and the Upanishads, are Revelation, *śruti*, in precisely the same sense as the Vedas themselves, took shape and found acceptance. Indeed it became customary to use the word Veda to cover all this prose literature as well as the hymns; so that one has constantly to ask whether the word is used in the wide or the narrow sense. The theory was that no hymn or Brāhmaṇa had a human author, but that they were eternal,

and that they had been 'seen' by the *rishis*, i.e. 'seers'. Through this idea the limits of the canon were fixed. All that is *śruti* is included; all that is not *śruti* is excluded. The Veda was held to be so sacred that to reveal any portion of it to any one other than a member of the three highest castes was regarded as a heinous sin. There is a vast amount of sacred literature besides this, but it is only *smṛiti* 'recollection', that is Tradition. It has only a limited authority.

41. Towards the end of this period the *Rāmāyana* in its earliest form, which consisted of only five books (ii–vi), was composed by Vālmıki, in the Kingdom of Kosala. In this work Rāma is a purely human hero.

NOTE.—The text at the bottom of the page expresses THE JOY OF KNOWING BRAHMAN:—

'He who knows Brahman as Reality, Knowledge, Eternal, he obtains all desires.' *Taittiriya Upanishad*, II. i. 1.

सत्यं ज्ञानमनन्तं ब्रह्म यो वेद
सो ऽश्नुते सर्वान कामान ॥

ILLUSTRATVIE READINGS

7. The Vanaprastha and the Asrama

When Rāma, valiant hero, stood
In the vast shade of Dandak wood,
His eyes on every side he bent
And saw a hermit settlement,
Where coats of bark were hung around,
And holy grass bestrewed the ground.
Bright with Brahmanic lustre glowed
That circle where the saints abode:
Like the hot sun in heaven it shone,
Too dazzling to be looked upon.
Wild creatures found a refuge where
The court, well-swept, was bright and fair,
And countless birds and roedeer made
Their dwelling in the friendly shade.
Beneath the boughs of well-loved trees
Oft danced the gay Apsarases.
Around was many an ample shed
Wherein the holy fire was fed;
With sacred grass and skins of deer,
Ladles and sacrificial gear,
And roots and fruit, and wood to burn,
And many a brimming water-urn.
There, clad in coats of bark and hide—
Their food by roots and fruit supplied—
Dwelt many an old and reverend sire
Bright as the sun or Lord of Fire,
All with each worldly sense subdued,
A pure and saintly multitude.

VALMIKI, *Ramayana*, Book III, Canto i; GRIFFITH, p. 228.

8. The Horse of the Asvamedha

A Meditation for the Vanaprastha

Verily the dawn is the head of the horse which is fit for sacrifice, the sun its eye, the wind its breath, the mouth the Vaisvānara fire, the year the body of the sacrificial horse. Heaven is the back, the sky the belly, the earth the chest, the quarters the two sides, the intermediate quarters the ribs, the members the seasons, the joints the months and half-months, the feet days and nights, the bones the stars, the flesh the clouds. The half-digested food is the sand, the rivers the bowels, the liver and the lungs the mountains, the hairs the herbs and trees. As the sun rises, it is the forepart, as it sets, the hindpart of the horse. When the horse shakes itself, then it lightens; when it kicks, it thunders; when it makes water, it rains; voice is its voice.

Verily Day arose after the horse as the golden vessel, called Mahimān, which at the sacrifice is placed before the horse. Its place is in the Eastern sea. The Night arose after the horse as the silver vessel, called Mahimān, which at the sacrifice is placed behind the horse. Its place is in the Western sea. Verily these two vessels arose to be on each side of the horse.

As a racer he carried the Devas, as a stallion the Gandharvas, as a runner the Asuras, as a horse men. The sea is its kin, the sea is its birthplace.

Brihadaranyaka Upanishad, I. 1; *S.B.E.*, XV. 73-4.

9. The Identity of the Human and the Divine Self

'Place this salt in water, and then wait on me in the morning.'

The son did as he was commanded.

The father said to him: 'Bring me the salt, which you placed in the water last night.'

The son having looked for it, found it not, for, of course, it was melted.

The father said: 'Taste it from the surface of the water. How is it?'

The son replied: 'It is salt.'

'Taste it from the middle. How is it?'

The son replied: 'It is salt.'

'Taste it from the bottom. How is it?'

The son replied: 'It is salt.'

The father said: 'Throw it away and then wait on me.'

He did so; but salt exists for ever.

Then the father said: 'Here also, in this body, forsooth, you do not perceive the True, my son; but there indeed it is. That which is the subtle essence, in it all that exists has its self. That is the True. That is the self, and thou, O Śvetaketu, art That.'

Chhandogya Upanishad, VI. 13, *S.B.E.* I. 104-5.

TABLES

9. The Relative Age of the Early Upanishads

About 600 to 480 B.C.

Events outside India	History	Religion	Literature
Zoroaster 660 to 583 B.C. The *Avesta*	All North India under Aryan influence	Transmigration and Karma accepted	The early prose Upanishads
Jeremiah 627 to 580 B.C.	Rise of great cities		1. *Brihadaranyaka*
		Taxila a seat of learning	
	Coinage appears		2. *Chhandogya*
		Idols in Hinduism	3. *Taittiriya*
			4. *Aitareya*
Pythagoras Died about 510 B.C.	Gradual Conquest of the South		
Athens a republic 510 B.C.			5. *Kaushitaki*
Rome a republic 509 B.C.	500 Darius conquers the Punjab	Rise of Jainism Rise of Buddhism	6. *Kena*
		Death of Mahavira	*The Ramayana II–VI*
Confucius the Chinese sage 551 to 479 B.C.		Death of Gautama about 480 B.C.	

10. Sruti, the Hindu Canon

Veda	Brāhmaṇa For the Priest	Āraṇyaka For the Hermit	Upanishad For the Wanderer
Rik	1. *Aitareya* 2. *Kaushitaki*	1. *Aitareya* 2. *Kaushitaki*	1. *Aitareya* 2. *Kaushitaki*
Saman	1. *Panchavimsa* 2. [*Chhandogya*][1] 3. *Talavakara*		2 *Chhandogya* 3. *Kena*
Black Yajus	1. *Taittiriya* 2. 3.	1. *Taittiriya*	1. *Taittiriya Mahanarayana*[2] 2. *Kathaka* 3. *Maitrayaniya* *Svetasvatara*
White Yajus	1. *Satapath*	1. *Brihat*	1. *Brihadaranyaka* *Isa*
Atharvan	*Gopatha*		*Mundaka* *Prasna* *Mandukya*

NOTE.—Many later Upanishads are recognized as *sruti* also; but they have no recognized place in definite Vedic schools.

[1] The two books of the *Chhandogya Brahmana* are not known, although the Upanishad survives.

[2] For this and the following Upanishads see section 51.

BUDDHAM ŚARANAM GACHCHAMI
DHARMAM ŚARANAM GACHCHAMI
SANGAM ŚARANAM GACHCHAMI

CHAPTER VI

SCHOLASTIC PERIOD

SUTRAS AND SUTTAS

480 B.C. to 184 B.C.

42. *History*. The greatest fact to be realized with regard to the history of this period is the gradual Aryanizing of South India. We have no detailed account of how it was carried out. Doubtless the chief work was done by Brāhman priests, who went all over the south country as missionaries of the faith and civilization of their people, but Aryan warriors also won themselves kingdoms in the south.

43. Darius conquered the basin of the Indus and a part of the Punjab about 500 B.C. but we do not know how long Persian rule lasted there. Apart from this, North India remained practically as it was before until 321 B.C. The literature speaks of the

NOTE.—The text at the top of the page is the FORMULA OF ENTRANCE INTO BUDDHISM, 'I take refuge in the Buddha; I take refuge in the Doctrine; I take refuge in the Order.' The language is Pali.

existence of sixteen leading powers in North India in these centuries. The brilliant invasion of the Punjab by Alexander the Great in 326 B.C. did not disturb appreciably the other parts of India; and very soon after his death in 323 B.C. a revolt destroyed the Greek power in the Punjab.

44. But the young adventurer who overthrew the Greeks in the Punjab soon brought the whole of the northern half of India under his rule, and thus founded the first empire ever known in India (321 B.C.). His name was Chandragupta, and *Pāṭaliputra*, i.e. Patna, the capital of Magadha, was his capital. His grandson, Aśoka, ruled a very large part of South India also. Under this man, a ruler of the highest capacity and character, civilization made great strides. Stone architecture and sculpture made their appearance in India during his reign, and from his time onwards inscriptions are common. His descendants, however, proved unfit for imperial power; and the empire gradually weakened and finally broke up in 184 B.C. After Alexander the coinage of India became artistic under the influence of the mints of Greece, Bactria and Persia.

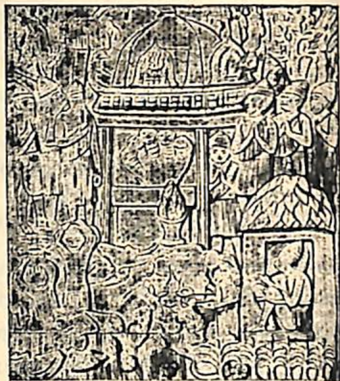


4. HINDU IDOLATRY

The earliest surviving representations of Hindu idols occur in Buddhist sculpture. This is the goddess Sri from the Bharhut stupa of second century B.C. now in Calcutta Museum.—CUNNINGHAM, xxvi.

45. *Religion.* During this period

Hinduism with its priests and sacrifices, its idols and temples, completed the conquest of the peninsula. From this time onwards the Brāhmans are everywhere recognized as divine representatives of the gods. But, although they became supreme wherever they went, and brought the better part of the population under their care, there were large sections of the people everywhere whom they considered too low and degraded to receive their ministrations. The descendants of these groups are found to this day in all parts of the country. In the south a very large proportion of the population was held to be beyond the pale of Brāhman service, and the millions of their descendants still remain outside (see Chapter XIV).

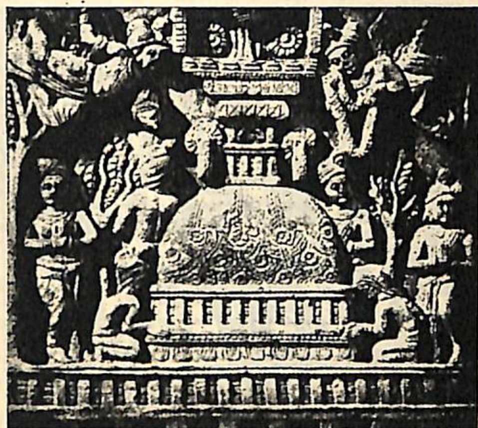


5. A HINDU TEMPLE IN BUDDHIST SCULPTURE
From the Sanchi stupa of second century B.C. MAISEY xiii.

This period is scholastic in most of its religious features. Hindu practice became steadily more regular under the unceasing pressure of priestly authority. This is most noteworthy in the realm of social life; at the beginning of the period there was still a considerable amount of caste laxity throughout Northern India, but by the close a great advance had taken place. The whole system had hardened and was very

much what it has been for centuries. A large number of the secondary castes were already in existence. One of the chief characteristics of the priesthood at this time was the desire to express everything with great exactness in well-arranged manuals each devoted to a single subject. This scholastic tendency comes out very distinctly in Buddhist literature also; everything is classified, arranged in groups, numbered and labelled. There are four Noble Truths; the Noble Path is eight-fold; there are twelve steps in the theory of Dependent Origination, the Buddhist theory of how living beings come into existence.

46. When Gautama the Buddha died, his relics, divided into seven portions, were laid in seven stupas erected for them; and the great teachers who followed

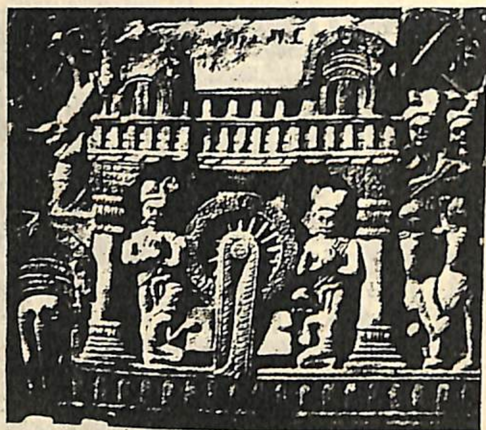


6. BUDDHIST WORSHIP

Men and angels adoring a stupa. From Bharhut. CUNNINGHAM, xxxi.

him were similarly honoured. Nor was that all. Buddhists soon began to believe that the truth had been taught by a long succession of Buddhas before Gautama, and that in the next age another, named Maitreya, would arise. All these things stirred feelings of piety and reverence in Buddhist hearts. Crowds of lay believers bowed down before the great stupas in reverent meditation, adoring the relics and repeating sacred formulas, and walked round the stupas in solemn religious march. To these observances and to the stated gatherings in the *chaityas*, or assembly halls, we must attribute the beginnings of Buddhist worship.

47. In the ninth year of his reign Aśoka became a Buddhist layman. Later he actually became a



7. BUDDHIST WORSHIP.

A Buddhist hall and Buddhists adoring a *dharmachakra*, or wheel of the doctrine, a symbol of Buddha's teaching. Bharhut. CUNNINGHAM, xxxi.

monk. He spent a great deal of energy in trying to lead his subjects to the adoption of the moral teaching of Buddhism. For this purpose, he had long edicts cut on rocks in various parts of his empire, calling on the people to cultivate filial piety, righteousness, reverence for all religions and kindness to animals. He erected hospitals for man and beast and in every way sought the welfare of his subjects. Innumerable religious edifices were erected to his order, chiefly stupas, chaityas, monasteries and rock-cut cells for monks. But the most significant act of his reign was the sending out of missionaries to spread Buddhism throughout India and the neighbouring lands. As a result Ceylon became a Buddhist country, and the religion also made great progress beyond the river Indus and upon the Himalayas. It was Aśoka that made Buddhism a world-conquering power.

48. The first beginnings of worship among the Jains appeared in much the same way as they did in Buddhism; but this community was not so successful at this time in securing royal and wealthy patrons as the Buddhists were. Their earliest monuments are two to three centuries later. Then the Jain community broke in two about 300 B.C. It was a question of clothes that led to the separation. The monks of one section wore no clothing and were, therefore, called *Digambara*, 'clothed-in-atmosphere', while the monks of the other group wore white robes and were called *Śvetāmbara*, 'clothed-in-white'.

49. *Literature.* Quite early in this period, the earliest form of the great epic, the *Mahābhārata*, appeared. It probably arose in the country between

the Ganges and the Jumna. It was then a poem of very moderate length, containing about 8,800 couplets, and was called the *Bhārata*. Kṛishṇa is a purely human hero in it.

50. The teaching of each philosophic leader was handed down orally in his monastic school. It is noteworthy, however, that Sanskrit was used in the Brahmanic schools, while the Jains and the Buddhists used the vernaculars.

As knowledge grew and the compass and the number of the subjects taught in the Brahmanical schools went on increasing, the mass of material to be learned by rote became more and more unmanageable. It became impossible for the student to store in his memory everything which he wanted to know, so long as it was presented to him in the extraordinarily prolix manner of the Brāhmaṇas. A new method was therefore invented. All the knowledge which the student had to acquire was expressed in strings of aphorisms of the briefest and most pregnant description. As time went on and the new method developed, it became a conventional system of technical terms like a modern telegraphic code. These tabloids of condensed knowledge were called *sūtras*. Is not this the very climax of scholasticism? These books, if books they can be called, when they were not written down, dealt with all the subjects of a priest's education. They were usually summed up under six heads, called the *Vedāngas*, or members of the body of the Veda. Of the six, Kalpa, ceremonial, is the most important. Under Kalpa there are three groups of *Sūtras*, the *Śrauta Sūtras*,

which deal with the sacrifices, summarizing the teaching of the Brāhmaṇas, the *Gṛihya Sūtras*, which deal with domestic ceremonies, and the *Dharma Sūtras*, which provide rules of conduct for the various classes of men and the various stages of life. The Brahmanical schools were now more numerous than ever, many of the earlier schools having split into several branches ; and each had its own series of *Sūtras*, dealing in turn with all the subjects comprehended under the six *Vedāngas*. Pāṇini, the great grammarian, wrote in *Sūtras*, and his work comes under one of the Vedāngas. He was connected with Taxila and flourished about 300 B.C.

51. In certain of the schools at this time some of the best parts of the old Upanishads were versified and strung together, so as to make new Upanishads. The brief, pointed, aphoristic character of these poems shows plainly that they were put together with a view to their being easily committed to memory.

52. As we have seen, the Jains and the Buddhists used, not Sanskrit, but the vernaculars in teaching their hearers. Their sermons were called *suttas*, which is the vernacular form of the Sanskrit *sūtras*. These were handed down by word of mouth from teacher to pupil ; but during the earliest generations they were considerably changed and expanded. By the year 200 B.C. the Buddhist *Tripiṭaka*, that is, the triple basket, or canon in three parts, was practically complete. Many of these *suttas* are beautiful as literature and are filled with a love of righteousness and a mounting passion for spiritual

things which give them great distinction. When Buddhism was destroyed in India, this literature perished also, but it has been most faithfully preserved in Ceylon. The language of the Tripiṭaka is called *Pāli*. This is not the name of any old Indian vernacular, but merely the Sinhalese word for 'text', which has come to be used to designate the language of the text, in contrast with the Sinhalese of the commentary. Scholars have not been able to decide as yet which of the old Indian vernaculars, through being used by the monks who won Ceylon to the faith, has been preserved for us in the Pāli text. Jain teaching was similarly handed down, but reached its permanent form still later. Many other schools had their traditional *suttas*, but they were necessarily lost when the school died out.

NOTE.—The text at the bottom of the page is a mnemonic verse giving the names of THE SIX VEDANGAS.

शिक्षा कल्पो व्याकरणं
निरुक्तं छन्दो ज्योतिसं

ILLUSTRATIVE READINGS

10. Satyaki's Sons slain

Morning with her fiery radiance oped the portals of
the day,
Shone once more on Kuru warriors, Pandav chiefs in
dread array!

Bhima and the gallant Arjun led once more the van
of war,
But the proud preceptor Drona faced them in his
sounding car!

Still with gallant son of Arjun, Lakshman strove
with bow and shield,
Vainly strove; his faithful henchman bore him
bleeding from the field!

Lakshman, son of proud Duryodhan! Abhimanyu,
Arjun's son!
Doomed to die in youth and glory 'neath the same
revolving sun!

Sad the day for Vrishni warriors! Brave Satyaki's
sons of might,
'Gainst the cruel Bhuri-sravas in unrelenting fight,

Ten brave brothers, pride of Vrishni, fell upon that
fatal day,
Slain by mighty Bhuri-sravas, and upon the red
field lay!

Mahabharata, R. C. DUTT'S version, p. 109.

11. Sutras

NOTE.—A literal translation of each sutra is given in italics, and then the meaning follows in roman. For a more condensed example see p. 84.

1. *Now, therefore, the right.*
   Now, therefore, the right of performing sacrificial acts will be laid down here.
2. *Acts fruit-attended.*
   Sacrificial acts are attended by fruits, such as heaven, wealth, etc.
3. *Of all without distinction.*
   One would expect that there must be a right of all living beings without distinction to perform sacrificial acts, as all desire fruits.
4. *But of human beings from the power of undertaking.*
   But the right belongs to human beings only, because they only have the power of undertaking sacrificial acts.
5. *Cripple, ignorant, eunuch, Śūdra except.*
   Cripples, those ignorant of the Veda, eunuchs, Śūdras are to be excepted.
6. *Of Brāhmans, Rājanyas, Vaiśyas, from śruti.*
   The right belongs to Brāhmans, Kshatriyas and Vaiśyas, but not to Śūdras, according to Vedic precept.
7. *A woman also without distinction.*
   A woman also has the right, as there is no distinction between her and her husband.

KATYAYANA, *Srauta Sutra*, I. 1–7.

12. A Buddhist Sutta

Not to seek for anything, O monks, is to be free; to seek for anything is not to be free.

If consciousness abide, O monks, it is because of a seeking for form that it abides, and supported by form, and resting in form, and taking delight therein, it attains to growth, increase, and development. When consciousness abides, O priests, it is because of a seeking for sensation, . . . perception, . . . the predispositions, that it abides, and supported by the predispositions, and resting in the predispositions, and taking delight therein, it attains to growth, increase, and development.

It is impossible, O monks, for any one to say that he can declare either the coming, or the going, or the passing out of an existence, or the springing up into an existence, or the growth, or the increase, or the development of consciousness apart from form, apart from sensation, apart from perception, apart from the predispositions.

If passion for form, O monks, is abandoned, then through the abandonment of passion the support is cut off, and there is no resting-place for consciousness. If passion for sensation, . . . for perception, . . . for the predispositions is abandoned, then through the abandonment of passion the support is cut off, and there is no resting-place for consciousness.

When that consciousness has no resting-place, does not increase, and no longer accumulates karma, it becomes free; and when it is free, it becomes quiet; and when it is quiet, it is blissful; and when it is blissful, it is not agitated; and when it is not agitated, it attains Nirvāna in its own person; and it knows that rebirth is exhausted, that it has lived the holy life, that it has done what it behoved it to do, and that it is no more for this world.

Samyutta-Nikaya, XXII. liii. 1; WARREN, *Buddhism in Translations*, pp. 162-3.

13. A Passage from a Verse Upanishad

As the one air that passed into the world
Has there transformed itself to many forms,
So the one Self within all creatures
Transforms itself to many forms, while outside all.

Just as the sun, the whole world's eye,
By visible external foulness ne'er is tainted,
So the one Self within all creatures
By the world's sorrow ne'er is tainted, being outside it.

The one Controller, the Self within all creatures,
Who makes the one form manifold—
Those wise men who behold Him in the self,
They and no others have eternal joy.

He who, Eternal, Conscious, One, fulfils
The longings of the Transient, Conscious, Many—
Those wise men who behold Him in the self,
They and no others have eternal peace.

The truth, that This is that, they feel to be
Bliss indescribable, supreme.
How can I come to know it?
Shines it effulgent, or reflecting light?

There shineth not the sun, nor moon and stars;
These lightnings shine not; how much less this fire!
His lonely shining makes the All resplendent!
'Tis with His glory that this whole world gleams!

Kathaka Upanishad, v. 10-15.

14. Buddhist Teaching in Verse

Do not follow the evil law! Do not live on in thoughtlessness! Do not follow false doctrine! Be not a friend of the world.

Rouse thyself! do not be idle! Follow the law of virtue! The virtuous rests in bliss in this world and in the next.

Follow the law of virtue; do not follow that of sin. The virtuous rests in bliss in this world and in the next.

Look upon the world as you would on a bubble, look upon it as you would on a mirage; the king of death does not see him who thus looks down upon the world.

Come, look at this world, glittering like a royal chariot; the foolish are immersed in it, but the wise do not touch it.

He who formerly was reckless and afterwards became sober, brightens up this world, like the moon when freed from clouds.

He whose evil deeds are covered by good deeds, brightens up this world, like the moon when freed from clouds.

This world is dark, few only can see here; a few only go to heaven, like birds escaped from the net.

Better than sovereignty over the earth, better than going to heaven, better than lordship over all worlds, is the reward of Sotāpatti, the first step in holiness.

Dhammapada, 167-174, 178; *S.B.E.* x. 47.

TABLES

11 Scholastic Period. 480 to 184 B.C.

Sutras are the characteristic type of Hindu literature throughout this period The *Gautama Dharmasutra*, which is the earliest of the Dharma class, probably dates from the end of the philosophic period, and one or two of the Srauta class may be as early. In any case, all three classes, Srauta, Grihya and Dharma, continued to be composed throughout the period. They are not set down in this table, because their chronological order is not yet accurately known.

External events	History	Religion	Literature	
	Continued conquest of the South		VERSE UPANISHADS	Earliest form of the *Mahabharata*
400 Socrates drinks the hemlock 399 B.C.			*Kathaka*	
			Isa	
Plato 427–347 Aristotle 384–322				
The AVESTA burned by Alexander	Alexander in the Punjab		*Svetasvatara*	Gradual Formation of the Buddhist Pali Canon the Tripitaka
300	Asoka	Jain schism		
		Rise of Buddhist architecture Buddhist missionaries sent out by Asoka	*Mundaka*	
			Mahanarayana	
200 184	Fall of Asokan Empire			

12. Interrelations of Vedic Literature

	Śruti	Smriti		
VEDA	*Jnana*: UPANISHAD (knowledge)			THE Vedangas
	Karma: BRAHMANA (works)	*srauta* literature (i.e. arising from *sruti*)	SRAUTA SUTRA	*Kalpa* ceremonial
		smarta literature (i.e. arising from *smriti* tradition)	GRIHYA SUTRA DHARMA SUTRA	
			PRATISAKHYA	*Siksa* phonetics
				Chhandas metre
				Vyakarana grammar
				Nirukta etymology
				Jyotisa astronomy

13. Conspectus of the Chief

NOTE.—This table is meant to show at a glance the way in which the Vedic literature grew up, and to which school each great manual belongs. The numbers show the school connexion: thus the great Taittiriya school of the Black Yajur Veda had a full series of manuals, Brahmana, Aranyaka, Upanishad, Srauta, Grihya and Dharma sutras. Brackets are used to keep together the branch schools belonging to each ancient *charana*. Where there is uncertainty as to the school to which a manual belongs,

Śruti

Veda	Brāhmaṇa	Āraṇyaka	Upanishad
RIK	1 *Aitareya* 2 *Kaushitaki*	1 *Aitareya* 2 *Kaushitaki*	1 *Aitareya* 2 *Kaushitaki*
SAMAN	1 *Panchavimsa* 2 [*Chhandogya*] 3 *Talavakara*		2 *Chhandogya* 3 *Kena*
BLACK YAJUS	1 *Taittiriya* 2 3	1 *Taittiriya*	1 *Taittiriya* *Mahanarayana* 2 *Kathaka* 3 *Maitrayaniya* *Svetasvatara*
WHITE YAJUS	1 *Satapatha*	1 *Brihat*	1 *Brihadaranyaka* *Isa*
ATHARVAN	*Gopatha*		*Mundaka* *Prasna* *Mandukya*

Manuals of the Vedic Schools

no number is prefixed to the name, as in the case of the *Vasishtha Dharmasutra*. One *Dharmasutra* has been put in brackets: the reason is that no manuscript of it has been found; it is known only by quotation; but it is mentioned, because it is the source whence the *Manava Dharmasastra* (see section 62) sprang. All this literature was taught only by Brahmans and only to men of the three twice-born castes. Women and men of other castes were not allowed to hear it.

Smriti

Śrauta Sūtra	Gṛihya Sūtra	Dharma Sūtra
1 *Asvalayana* 2 *Sankhayana*	1 *Asvalayana* 2 *Sankhayana* *Sambavya*	*Vasishtha*
1 { *Masaka*, *Drahyayana*, *Latyayana*	1 { *Gobhila*, *Khadira*	1 *Gautama*
1 { *Baudhayana*, *Apastamba*, *Hiranyakesin*, *Bharadvaja* 3 *Manava* 1 *Katyayana*	1 { *Baudhayana*, *Apastamba*, *Hiranyakesin*, *Bharadvaja* 2 *Kathaka* 3 *Manava* 1 *Paraskara*	1 { *Baudhayana*, *Apastamba*, *Hiranya-kesin* [3 *Manava*]
Vaitana *Kausika*	*Kausika*	

14. The Buddhist Tripitaka

1. *The Vinaya Piṭaka:* the Discipline Basket, the rules of the monastic life.[1]

   (a) *Sutta Vibhanga.*
   (b) *Khandhakas.*
      (1) Mahavagga.
      (2) Cullavagga.
   (c) *Parivara.*

2. *The Sutta Piṭaka:* the Sermon Basket, the teaching of the Buddha.

   (a) *Digha Nikaya.*
   (b) *Majjhima Nikaya.*
   (c) *Samyutta Nikaya.*
   (d) *Anguttara Nikaya.*
   (e) *Khuddaka Nikaya.*

3. *The Abhidhamma Piṭaka:* the Exposition Basket, an enlarged and detailed treatment of Buddhist doctrine.

   (a) *Dhamma Sangani.*
   (b) *Vibhanga.*
   (c) *Katha Vattha.*
   (d) *Puggala Pannatti.*
   (e) *Dhatu Katha.*
   (f) *Yamakas.*
   (g) *Paṭṭhana.*

[1] This part of the Buddhist canon was kept secret by the monks, and was not revealed even to the Buddhist laity. Most of the monastic orders seem to have refused to divulge their disciplinary rules.

15. The Four Asramas or Stages of Brahmanic Life

During the scholastic period, it was recognized that the ideal life for a Brāhman was to spend twelve years as a student, then to marry and beget children, then to retire to the forest as a hermit, taking his wife with him, if he chose to do so, and finally to end his days as a wandering beggar, thinking only of God.

1. *Brahmachāri* : student.
2. *Gṛihastha* : householder, the ordinary Brāhman priest.
3. *Vānaprastha* : forest-dweller, hermit.
4. *Parivrājaka* : wanderer, houseless monk.

परित्राणाय साधूनां विनाशाय च दुष्कृताम्
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

CHAPTER VII

INCARNATION PERIOD

POLITICAL TROUBLES: THE DHARMASASTRAS

From the Fall of the Asokan Empire to the Rise of the Guptas, 184 B.C. to A.D. 320

53. *History*. The largest fact in the history of these centuries is the irruption of hordes of invaders from Central Asia across the Indus both in the north and in the south. Necessarily these invasions created great disturbances, and produced considerable mixture in the population of the frontier provinces. The break-up of the Aśokan Empire also led to many revolutions and upheavals. There was thus much violence and frequent political change throughout these centuries in Northern and Central India. We need not here catalogue the many various dynasties which followed each other east, west, north and south. We need only notice the rise of the

NOTE.—The text at the top of the page is A COUPLET ON INCARNATION put into the mouth of Krishna: 'To save the righteous, to destroy evil-doers, to establish the Law, I come into birth age after age. *Bhagavadgita*, IV. 8.

one great empire which appeared during our period. This was the kingdom of the Kushans, a people from Central Asia, their greatest ruler being Kanishka. Peshawar was their capital; and that city during the first and second centuries of our era, was the centre of a flourishing civilization in which Indian ideas mingled freely with the influence of Persia and of the Roman Empire. These kings would appear to have favoured Hinduism quite as much as Buddhism; yet the latter religion clearly dominated the country round Peshawar. Architecture and sculpture flourished; there was a great and fertile school of painting. Buddhism found a new base for its operations in Peshawar; and Sanskrit first came to the front and asserted itself as the common language of India in the Kushan Empire.



8. RELIC-CASKET

Recently discovered in the ruins of Kanishka's stupa at Peshawar. The casket is of dark metal and is seven inches high. Contained a rock-crystal reliquary containing bones, said to be Buddha's. On top of casket Buddha and two other figures. Note the haloes. Beneath is Kanishka himself.

From *Journal of Royal Asiatic Society*.

54. *Religion*. Under Aśoka and his obscure successors Buddhism was greatly favoured. Vast sums of money were spent on Buddhist buildings; and it seems clear from Aśoka's edicts that various laws and regulations were enforced which would please

Buddhist monks and would necessarily greatly displease Brāhmans. With the fall of the great empire and the rise of the Śungas to power in Magadha, the tables were turned; for the new dynasty favoured the Brāhmans as much as the old favoured Buddhism. Patanjali, author of the Commentary on Pāṇini's Sūtras and founder of the Yoga philosophy, was the priest of Pushyamitra, the first Śunga King, and celebrated for him the Aśvamedha, or horse-sacrifice, which is a public claim to imperial power. The influence and favour of the court led to great literary activity on the part of the priests.

55. The main feature of the religious history of the period as a whole is this, that Hinduism and Buddhism now stand opposed to each other as rivals, and influence each other very greatly in many ways.

56. One very noteworthy change occurred in Hinduism at this time and, as we shall see, a similar change passed over Buddhism. While at the beginning of the fifth century B.C. Rāma and Kṛishṇa were but human heroes; they were already worshipped in the time of Megasthenes, the Seleucid ambassador at the court of Chandragupta; and by the opening of the second century B.C. they were acknowledged to be incarnations of Vishṇu. During the next three centuries this rich warm worship of incarnate divinities became entwined with the philosophy of the *Ātman*, and first Kṛishṇa and then Rāma rose to the lofty position of incarnations of the Supreme. These new forms of faith, so well calculated to stir emotion and to provoke enthusiastic worship, naturally led to a great growth of Vishnuism. The leading school of Vishnuites were

called Bhāgavatas, i. e. worshippers of the Bhagavān, the Adorable Lord.

But the cult of Śiva did not lag behind. The sacred bull became his companion; the trident was connected with him; the *lingam* became his symbol; the rosary



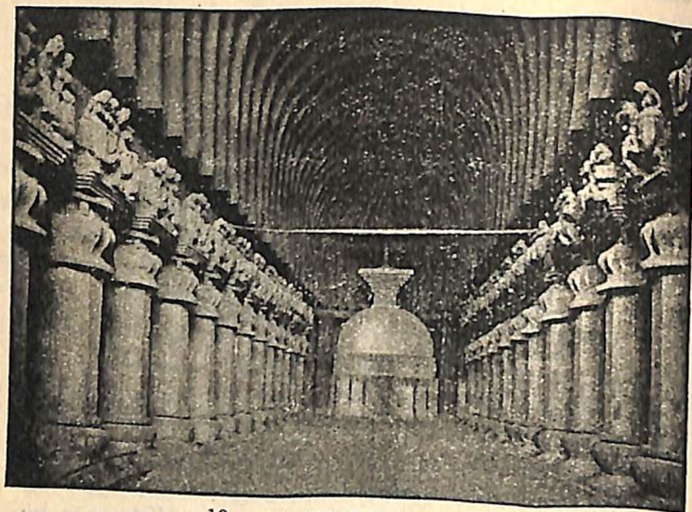
9. HINDU IDOLATRY

A coin of Kadphises II, the Kushan King who preceded Kanishka. The reverse gives us Siva with his bull and his trident. Time, first century A.D.

was invented in the interests of his worship; and he was represented as the typical ascetic. Vishṇu in his incarnations, and Śiva with these fresh attractions, now stand side by side with Brahmā the Creator.

57. It was during this period that the six systems of philosophy which are recognized as orthodox by Hindus were worked out in detail. The first springs from the old sacrifices, the second from the Upanishads; Kapila, to whom the third is ascribed, probably belonged to the time of the early Upanishads. The other three are later. A table at the end of this chapter gives the main facts about them. They fall into three pairs.

58. Buddhism, which originally was an agnostic philosophy attempting to do the work of a religion, early developed the beginnings of a worship, as we

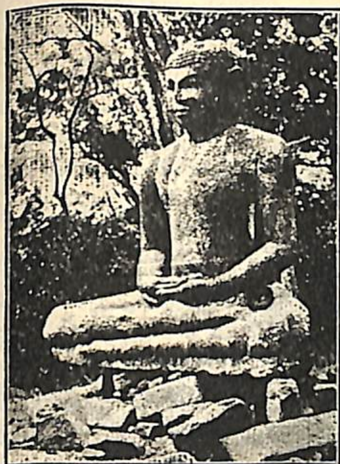


10. BUDDHIST CHAITYA

Excavated in the solid rock at Karli near Poona. In these assembly-halls a small stupa, introduced to inspire meditation, led to real worship. The resemblance to a Christian church is very striking. Here we have the nave with its apse, and the stupa taking the place of the altar. There are aisles behind the fine Persian pillars. Date, first century B.C.

Photograph by Clifton & Co., Bombay.

have already seen. During the first half of this period another step was taken. Images of Buddha, his chief disciples, the previous Buddhas and Maitreya, the coming Buddha, were set up at the stupas, in pagodas and chaityas. Though the original purpose was merely to stimulate meditation, and though the monks usually kept themselves to that, the necessary result was that the common people worshipped the images. Offerings of flowers and fruit were presented to them; incense and tapers were burned before them; and prayers were



11. IMAGE OF BUDDHA
Beside the *bodhi* tree at Anuradhapura, Ceylon. From a postcard.

uttered with humble adoration and fervent praise. Thus far early Buddhism went; and we have this form still preserved for us practically unaltered in Burmah and Ceylon.

59. But the kingdom of the Kushans was the scene of a still more significant change. Buddhism up to this time had contained many philosophic schools, but there had been no schism. In the great intellectual activity of the Kushan Empire, however, there came a development of worship and theology which split the Buddhist world in two. The new system, which finally received the name Mahāyāna (great path) in contrast with the old, which was called Hinayāna (humble path), soon became very popular. Under the old system the great ideal for the monk was to become an *arhat*, that is a perfect man, destined at death to pass into *nirvāna*; but the ideal of the Mahāyāna was the Bodhisattva, who denies himself the luxury of *nirvāna*, that he may remain a prophet and a teacher to uplift poor afflicted humanity. But the chief difference lies in this that the Hinayāna saved the few, while the Mahāyāna

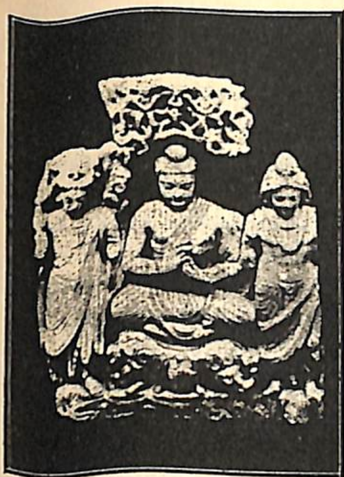


12. MAHAYANA WORSHIP

Small stupa with image of Buddha carved on it, at Kenberi near Bombay. Photograph kindly favoured by Mr. Frank Anderson, Bombay.

offered Release to the many. The leaders of the Mahāyāna frankly treated the Buddhas and the Bodhisattvas as gods, and set up a most elaborate system of worship. The chaitya became a temple and the monk a priest. Prayers were composed, and a special liturgy for each great divinity. Every accessory that was likely to make the worship attractive and pleasing to the people was added—richly decorated altars, paintings, gorgeous robes, music, processions, banners, incense, etc. Nor did they confine their worship to Gautama and the former Buddhas; a great many other Buddhas and numerous Bodhisattvas took their place in the Mahāyāna faith, and became objects of the most reverent devotion. Thus Buddhism, originally an agnostic philosophy, became one of the polytheisms and idolatries of the world.

Buddha himself was transformed into a Saviour god, incarnate for the good of men, as we may see from the



13. MAHAYANA WORSHIP

A piece of devotional sculpture from the Kushan empire, found at Sahri Bahlol in N. W. F. Province. Gautama Buddha is in the centre, Avalokites vara on the left, Maitreya on the right. These two are Bcdhisattvas. From *Archæological Survey*, 1906-7, p. 114.

Lalita Vistara, the *Saddharma Puṇḍarīka* and other works of the first and second centuries A.D. Thus the same spirit that worked in Hinduism worked in Buddhism. The *Gītā* and the *Saddharma Puṇḍarīka* are parallel compositions.

60. The most interesting of all the new divinities of this date is Amitābha, who is described in the *Amitāyus Sūtra* and a number of other books written in North India during our period. This Buddha is said to live now in a glorious paradise in the West; but, when he was still a Bodhisattva, he vowed that he would never accept *nirvāna* until



14. MAHAYANA WORSHIP. **This is a bronze image of Vairochana, a Buddha of light, at Nara in Japan. It is 53½ feet in height. These gigantic images were common in India.**

some means were provided whereby all mankind would be able to receive salvation through faith in him. The worship of this imaginary God cannot now be traced in the history of ancient India, except in sculpture; but it was carried into China, where he is still worshipped, and into Japan, where the two most vigorous sects of our time are worshippers of Amida, the Japanese corruption of Amitābha.

61. *Literature, etc.* During the first half of this period the scholars of India began to use the art of writing for their books. The Buddhist Tripiṭaka was reduced to writing in Ceylon about 85 B.C., and we may be certain that about the same time, or earlier, a similar process was carried out in India, among Hindus as well as Buddhists.

62. We found in each Brahmanical school the subject of *dharma*, or the right behaviour of the Hindu in every station of life, dealt with in a Dharmasūtra. In this new period these rules of conduct were gradually rewritten in a popular versified form to be used by the ordinary Hindu outside the schools. The poems thus produced are known as the Dharmaśāstras. The greatest of all these law-books is, the *Mānava Dharmaśāstra*, or law-book of Manu, which is believed to have been founded on the *Mānava Dharmasūtra*. Its growth seems to cover several centuries. It had reached its present shape by A.D. 200. One of the momentous changes in Hindu life which this fresh code enables us to realize is this, that all widows, even virgin child-widows, were by this time forbidden to remarry.

63. It seems most likely that the first and the last books of the *Rāmāyaṇa* were added about the

beginning of our period. Here Rāma is represented as an incarnation of *half* the essence of Vishṇu and the *Rāmāyaṇa* thereby becomes a Vishnuite work. About the same time large additions were made to the *Mahābhārata*, which made it an epic of 24,000 slokas. In the new matter Kṛishṇa is a [redacted]-god. The re-creation and re-publication of these great works, which glorify Hindu kings and Hindu life and worship, was almost certainly carried out under the patronage of the Śuṇgas. About A.D. 200, vast quantities of new matter were introduced into the *Mahābhārata*, transforming the epic into a didactic library. Among the additions was the *Bhagavadgītā*. Here and elsewhere in the new matter Kṛishṇa is represented as the *Ātman* incarnate.

The two epics are the earliest popular literature of India. They sprang from the heart of the people; and though the *Rāmāyaṇa* was edited for a sectarian purpose, and the *Mahābhārata* has been perverted by the Brāhmans into an immeasurable mass of priestly laws and traditions, they are still greatly beloved by the people; and, unlike the Vedic literature, they may be read by women, and by men of any caste.

64. The *Bhagavadgītā* or 'Song of the Adorable' is one of the most noteworthy pieces of literature produced in India. It is the noblest and purest expression of modern Hinduism. The author wished to produce a poem to express his own boundless reverence for Kṛishṇa, to gather the best thoughts of the Upanishads and unite them with the most helpful parts of the philosophies, and at the same time to bind people to the ordinary life and worship of Hindu society. His book was not intended to be a class-book to be

used in a Vedic school or by a few hermits in a forest, but a manual which the farmer, the soldier, the shopkeeper, and the Brāhman might read day by day, while pursuing their ordinary avocations. He did not wish to turn men into monks or Sannyāsis, but wished to present a religious system which people might accept and use, while they continued their ordinary daily work and lived within the caste system. The two most significant points in his teaching are the supremacy of Kṛishṇa and the theory of Karma-yoga. The significance of Kṛishṇa lies in this, that he is conceived as the absolute Brahman, the object of all the meditation of the sages of the Upanishads, and at the same time as a personal god approachable with sacrifice and prayer, like other personal gods. The significance of Karma-yoga also lies in its combination of philosophy with the popular life: as Kṛishṇa unites the loftiest meditation of the philosopher with the simplest worship of the ignorant, so Karma-yoga unites philosophic renunciation of the world with practical everyday life. The commands of Karma-yoga are: Give up all desire for the fruits of action, and thereby fulfil the philosophic ideal, but continue to do your ordinary work in the world at the same time, and thus fulfil your duty as a member of a Hindu family and caste. The author of the *Gītā* is as anxious to persuade his readers to fulfil all the rules of caste laid down in the *Dharmaśāstras*, as he is to make them rise to the philosophic contemplation of the absolute Brahman. No other Hindu book has laid hold of the educated classes with the same power as the *Gītā*.

65. About the Christian era the great books of Mahāyāna Buddhism began to be written. Some of the early

ones are in the vernaculars, but very soon Sanskrit comes to the front, and thereafter every great Buddhist work was written in Sanskrit. A very large literature sprang up in North India at this time. Many most famous and influential works might be mentioned, the *Questions of King Milinda*, the *Lalita Vistāra*, the *Saddharma Puṇḍarīka*, the *Buddhacharita*, the *Amitāyus Sūtra*, etc. These and many of the books of the old Tripiṭaka were carried over to China and translated into Chinese by competent scholars, both Indian and Chinese.

Mahayanists formed a canon for themselves, consisting mainly of new Mahāyāna texts but also including large parts of the old canon. In arrangement it is a Tripiṭaka also. This canon has been lost in India, but is preserved in distinct forms in Tibet and in China. The student will most readily get some idea of it by looking through Bunyiu Nanjio's *Catalogue of the Chinese Translation of the Buddhist Tripiṭaka.*

NOTE.—The text at the bottom of the page is THE LAW AGAINST WIDOW-REMARRIAGE : 'Until death let the widow live a life of endurance, self-restraint and chastity, yearning to fulfil the law of wives of one husband, that most excellent law.' *Manava Dharmasastra*, v. 158.

आसीता मरणात्क्षान्ता नियता ब्रह्मचारिणी ।
यो धर्म एकपत्नीनां काङ्क्षन्ती तमनुत्तमम् ॥

ILLUSTRATIVE READINGS

15. From the Vedanta Sutras

NOTE.—A literal translation of each sutra is given in italics, and then the meaning follows in roman.

1. *Then therefore Brahman-inquiry.*
   Here beginneth the inquiry into Brahman.
2. *Whence the birth, etc., of this.*
   Brahman is that from which the creation, preservation and destruction of this world proceed.
3. *From being the source of Scripture.*
   The omniscience of Brahman follows from its being the source of Scripture.
4. *But that from immediate connexion.*
   But that Brahman is to be known from Scripture, because it is connected with the Upanishads as their purport.
5. *From seeing not, unscriptural.*
   On account of seeing (i.e. thinking) being attributed in the Upanishads to the cause of the world, the *pradhāna* of the Sānkhya philosophy is not to be identified with the cause indicated by the Upanishads; for it is not founded on Scripture.
6. *If figurative, no, from word Self.*
   If it be said that the word 'seeing' is used figuratively, we deny that, on account of the word Self being applied to the cause of the world.

BADARAYANA, *Vedanta Sutras*, I. i. 1-6.

16. Hindu Incarnation

Many births of Me and thee have passed, O Arjuna. I know them all; but thou knowest them not, O affrighter of the foe.

Though birthless and unchanging of essence, and though lord of born beings, yet in My sway over the Nature that is Mine own I come into birth by My own Magic.

For whensoever the Law fails and lawlessness uprises, O thou of Bharata's race, then do I bring Myself to bodied birth.

To guard the righteous, to destroy evil-doers, to establish the Law, I come into birth age after age.

He who knows in verity My divine birth and works comes not again to birth when he has left the body he comes to Me, O Arjuna.'

'Father of this universe am I, mother, ordainer, grandsire, the thing that is known and the being that makes clean, the word *Om*, the Ṛik, the Sāma, and the Yajus;

The way, the supporter, the lord, the witness, the dwelling, the refuge, the friend, the origin, the dissolution, the abiding-place, the house of ward, the changeless seed.'

Bhagavadgita, IV. 5-9; IX. 17-18, BARNETT in the *Temple Classics*.

17. Buddhist Incarnation

'An inconceivable number of thousands of koṭis of Æons, never to be measured, is it since I reached superior enlightenment and never ceased to teach the law.'

'I show the place of extinction, I reveal to all beings a device to educate them, albeit I do not become extinct at the time, and in this very place continue preaching the law.'

'Repeatedly am I born in the world of the living.'

'Such is the glorious power of my wisdom that knows no limit, and the duration of my life is as long as an endless period; I have acquired it after previously following a due course.

Feel no doubt concerning it, O sages, and leave off all uncertainty: the word I here pronounce is really true; my word is never false.

For even as that physician skilled in devices, for the sake of his sons whose notions were perverted, said that he had died although he was still alive, and even as no sensible man would charge that physician with falsehood;

So am I the Father of the world, the Self-born, the Healer, the Protector of all creatures. Knowing them to be perverted, infatuated, and ignorant I teach final rest, myself not being at rest.'

Saddharma Pundarika, xv. 1, 3, 7, 18-21; *S.B.E.* vol. xxi.

TABLES

16. Chronology of the Incarnation Period

External Events	History and Religion	Literature			
184 B.C.	184 B.C. Fall of Asokan Empire	Second Stage of *Mahabharata*	Books I and VII of *Ramayana*		
100 B.C.	Images in Buddhism 72 Fall of Sunga Dynasty				
44 Caesar murdered 31 Augustus supreme					
29 Christ crucified The New Testament	Gondophares Kanishka		MAHAYANA LEADERS Asvaghosha	The Great Books of the Mahayana Written	Gradual Translation of Buddhist Books into Chinese
A. D. 100		Third Stage of Mahabharata	Nagarjuna		
A. D. 200 Christianity in Malabar	Krishna as the Atman	The *Gita* *Manava Dharmasastra*	Aryadeva		
A. D. 300 Constantine grants Christians toleration A. D. 320					

17. The Six Orthodox Systems of Hindu Philosophy

A—

1. The *Karma Mīmāmsā*, 'work inquiry', the philosophy of sacrifice. Jaimini wrote the main treatise, the *Karma Mīmāmsā Sūtras*.
2. The *Uttara Mīmāmsā*, 'later inquiry', the philosophy of the Upanishads, the Vedānta, systematized by Bādarāyaṇa in his work known as the *Vedānta Sūtras*, the *Brahma Sūtras* or the *Śarīraka Sūtras*.

B—

3. The *Sānkhya*, a dualistic atheism, ascribed to the early sage Kapila. No early treatise survives.
4. The *Yoga*. In this system the Sānkhya metaphysic is combined with a personal God and with bodily and mental exercises called *yoga*. Patanjali of the second century B.C. is the author, as we have already heard. His work is called the *Yoga Sūtras*.

C—

5. The *Vaiśeshika*. This system classifies all phenomena under logical categories, and attributes the origin of the world to atoms. Its founder is remembered by the nickname Kaṇāda, 'atom-eater'. His work is known as the *Vaiśeshika Sūtras*.
6. The *Nyāya* of Gautama accepts the metaphysic of the Vaiśeshika, and adds a very detailed and acute exposition of formal logic. Gautama's work is called the *Nyāya*

नमस्तुङ्ग-शिरश्चुम्बि-चन्द्र-चामर-चारवे ।
त्रैलोक्य-नगर-आरम्भ-मूलस्तम्भाय शंभवे ॥

CHAPTER VIII

PERIOD OF DECADENCE

THE GUPTAS: THE PURANAS

From the Rise of the Guptas to the Fall of Harsha's Empire. A.D. 320-650

66. *History*. Our period opens with the rise of the great dynasty of the Guptas, who, during the earlier part of their rule, reigned at Patna, but later moved up to Ajodhya. Under their empire North India enjoyed a period of really good government, worthy of comparison with the time of Aśoka. The two greatest kings of the dynasty were Samudragupta and Chandragupta II Vikramāditya. The latter king conquered Malwa and probably lived from time to time in Ujjain; so that he may be the reality behind all the mythical tales told about the great Vikramāditya of Ujjain.

NOTE.—The text at the top of the page is a couplet IN PRAISE OF SIVA: 'Adoration to Sambhu, adorned with the chowrie-like moon on his lofty brow, main pillar in the building of the city of the three worlds!'—First couplet of BANA'S *Harshacharita*.

67. This dynasty went down before the attacks of the Huns. These Mongol invaders behaved with monstrous cruelty and violence during the fifty years they were in India. They destroyed Patna. They sacked Buddhist monasteries, massacred the monks and even killed the Patriarch. They were driven out, however, in A.D. 528; and from that time onward until the invasions of Mahmud of Ghazni about A.D. 1000, India was comparatively free from foreign attack.

68. About A.D. 550 a powerful dynasty known as the Chālukyas arose at Badāmi in Dharwār and played a great part in South Indian politics and civilization for two centuries; while on the other coast at Kānchi, now Conjeeveram, the Pallavas ruled the surrounding country.

69. During the seventh century another brilliant figure appears in North India, the famous Harsha of Kanauj. He spent many years in conquest and finally was the acknowledged sovereign of the whole of North India from the Himalayas to the Nerbudda. He was fortunate in having at his court a distinguished literary man named Bāṇa, who wrote a historical romance setting forth the great deeds of his patron. We also hear a good deal about him from the Chinese traveller Hiouen Tsang, who was greatly honoured by him. Our period closes with his empire.

70. *Religion*. Hinduism during this period is chiefly marked by a coarse noisy sectarianism with little dignity or morality in it. The follower of Śiva or of Vishṇu uses the most extravagant language in praising his own God and curses the devotees of the other

heartily. An attempt was made to reconcile all sectaries by the doctrine of the threefold manifestation of the Supreme in Brahmā, Vishṇu and Śiva; but the concept never truly laid hold of the Hindu people. The Triad is frequently mentioned, and it is now and then represented in sculpture; but it was Śiva and Vishṇu that drew the reverence of men. The mythology of the time is wild and extravagant, and there is but little seriousness in the teaching. The Purāṇas (see section 72) are full of bombast and pretentiousness.



15. THE TRIMURTI

The Hindu Triad, representing Brahma, Vishnu and Siva as one. A most powerful piece of sculpture, cut in the solid rock of the cave of Elephanta near Bombay.

Photograph by Clifton & Co., Bombay

In this period the myths about Kṛishṇa underwent considerable embellishment. The story of his childhood was told in great detail, many points being borrowed unchanged from Christian sources. His cowherd exploits also took form at this time and captured the masses.

Hinduism and Buddhism drew nearer and nearer to each other during those centuries, each borrowing

from the other, both becoming steadily coarser, but Hinduism continuously gaining in popularity. It was a period of marked decadence; but Hinduism had by far the stronger constitution.



16. THE MARRIAGE OF SIVA AND PARVATI
A very fine piece of work, but badly damaged. Also at Elephanta.
Photograph by Clifton & Co., Bombay

71. This period saw a very great expansion of Buddhism in other lands. It became supreme in China; and throughout the period numerous Indian scholars went to China to teach the faith, while many Chinese pilgrims found their way to India. The translation of Buddhist texts into Chinese went on apace, both Indians and Chinese doing large service in this way. From China the religion passed into Korea and Japan. Devoted missionaries carried it to Burmah, Siam and Java, and won the populations of those lands. Its influence spread far and wide over the whole of Central and Eastern Asia. India was its home, and there its most famous scholars studied and taught. The greatest University of Buddhism, Nālandā in Behar, was founded during the sixth century, and was

adorned by a long succession of great scholars for at least two centuries thereafter. The philosophy of Buddhism at this time shows a great approximation to Hindu thought.



17. BUDDHIST IMAGE

From Java. In Calcutta Museum. Note the great halo.

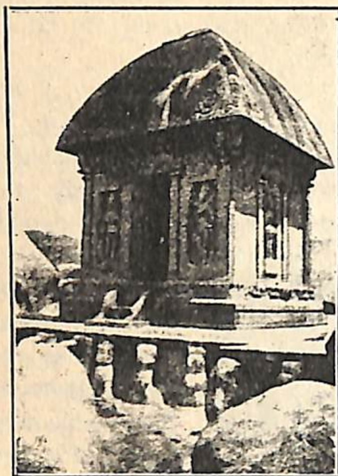
72. *Literature, etc.* The Guptas were great patrons of literature. The earliest existing Purāṇas, which embody the sectarian religion of the period, seem to date from their time; and every branch of secular literature rose to splendour under their fostering care, the Drama, Kāvya poetry, Rhetoric, Grammar, Astronomy, Romance. The word *Purāṇa* means *archaeologica*, and was first used of old-world myths and tales about the origin of things. The existing Purāṇas, however, are sectarian pamphlets in Sanskrit verse, written to catch the popular ear and secure worshippers for Vishṇu, Śiva or Brahmā. Each begins with an account of the origin of the world, but soon becomes a panegyric of the favourite divinity. Men of any caste, and women too, are allowed to read the Purāṇas.

Buddhist literature at this time consisted mostly of philosophic works produced by the scholars of Nālandā.

The Śvetāmbara Jain canon received its final form in A. D. 454.

73. During this period architecture was cultivated with zeal and success by Buddhists, Jains and

Hindus. A great deal of the finest cave-work dates from this time. Very few buildings, however, belonging to these centuries remain above ground. Yet one of the most beautiful has survived, the great Buddhist pagoda at Buddh-Gāya, which was built about A. D. 500. The rich cluster of Hindu temples at Bhuvaneśvara in Orissa are also still standing. They are of the Indo-Aryan style. A Hindu or Jain temple consists of a cubical cell, lighted only from the door, but surmounted by a tower. The image is placed in the cell. Usually a porch stands in front of the door of the cell. See the illustration on the cover. The three leading styles are distinguished from each other by the form of the tower. The Northern or Indo-Aryan tower has curvilinear sides: see figs. 19 and 24. The Southern or Dravidian tower is pyramidal and in stories: see figs. 21 and 28. The Chalukyan tower is usually star-shaped: see fig. 25. The earliest existing examples



18. ROCK-CUT SHRINE

At Mahavellipore. A reference to fig. 1 will show that the design is copied from a hut. But the interest of the form is this that it seems to be the origin of the curvilinear tower of the Indo-Aryan style. Imagine the centre of the roof raised, and the lines of the Indo-Aryan tower are at once realized. See figs. 19 and 24.

of Dravidian architecture are the Pallava temples of Conjeeveram and the rock-cut monuments known as the Seven Pagodas at Mahāvellipore near Madras, which date from the seventh century. About the same time the Chalukyan style arose in the West.



19. TEMPLE OF MUKTESVARA

At Bhuvanesvara. A small but beautiful shrine of the Indo-Aryan style. The ornamental arch in front, called a Torana, is very graceful.

Photograph kindly favoured by Mr. Frank Anderson of Bombay.



20. ROCK-CUT SHRINE

At Mahavellipore. This and the other shrines, known as the Seven Pagodas, are all Hindu work. But the style of this example is taken unchanged from a Buddhist *vihara* or monastery. Then this in turn produced the tower of the Dravidian style. See figs. 21 and 28.

NOTE.—The text at the bottom of the page is an example of Puranic intolerance: 'Vishnu is the divinity of the gods; the Trident holder (i.e. Siva) is the divinity of devils.'—*Kurma Purana*, xxii, 43.

देवानां दैवतं विष्णुर्दानवानां त्रिशूलधृक् ॥

ILLUSTRATIVE READINGS

18. Vishnu as Saviour of the Gods

An Example of Puranic Mythology

The gods addressed the mighty Vishṇu thus—
'Conquered in battle by the evil demons,
We fly to thee for succour, Soul of all:
Pity and by thy might deliver us.'
Hari the lord, creator of the world,
Thus by the gods implored, all graciously
Replied—'Your strength shall be restored, ye gods;
Only accomplish what I now command;
Unite yourselves in peaceful combination
With these your foes; collect all plants and herbs
Of diverse kinds from every quarter; cast them
Into the sea of milk; take Mandara,
The mountain, for a churning-stick, and Vāsuki,
The serpent, for a rope; together churn
The ocean to produce the beverage—
Source of all strength and immortality;
Then reckon on my aid. I will take care
Your foes shall share your toil, but not partake
In its reward or drink th' immortal draught;'
Thus by the god of gods advised, the host
United in alliance with the demons.
Straightway they gathered various herbs and cast them
Into the waters, then they took the mountain
To serve as churning-staff, and next the snake
To serve as cord, and in the ocean's midst
Hari himself, present in tortoise-form,
Became a pivot for the churning-staff.

Vishnu Purana, i. 9: MONIER-WILLIAMS, *Indian Wisdom*, 498.

19. Living Souls in Particles of Earth

NOTE.—This extract is inserted here as an example of the characteristic teaching of the Jains. Similar statements follow in the same *Sutra* with reference to living souls in fire, water and air.

The living world is afflicted, miserable, difficult to instruct, and without discrimination. In this world full of pain, suffering by their different acts, see the benighted ones cause great pain. See! there are beings individually embodied in earth; not one all-soul. See! there are men who control themselves, whilst others only pretend to be houseless, i.e. monks such as the Buddhists, whose conduct differs not from that of householders, because one destroys this earth-body by bad and injurious doings, and many other beings besides, which he hurts by means of earth, through his doing acts relating to earth.

As somebody may cut or strike a blind man who cannot see the wound; as somebody may cut or strike the foot, the ankle, the knee, the thigh, the hip, the navel, the belly, the flank, the back, the bosom, the heart, the breast, the neck, the arm, the finger, the nail, the eye, the brow, the forehead, the head; as some kill openly; as some extirpate secretly; thus the earth-bodies are cut, struck, and killed, though their feeling is not manifest. He who injures these earth-bodies does not comprehend and renounce the sinful acts; he who does not injure these, comprehends and renounces the sinful acts. Knowing them, a wise man should not act sinfully towards earth, nor cause others to act so, nor allow others to act so. He who knows these causes of sin relating to earth, is called a reward-knowing sage. Thus I say.

Acharanga Sutra, I, i, 2, 1-2, 5-6; *S.B.E.*, vol. xxii, 3-5.

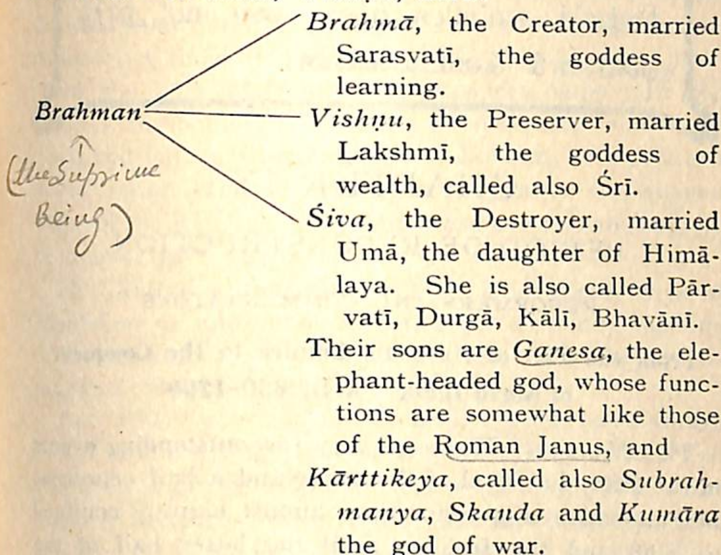
TABLES

18. Period of Decadence

External Events	History and Religion	Literature	
Buddhism enters Korea A.D. 400	A.D. 320 Rise of the Guptas A.D. 326 Samudragupta A.D. 375 Chandragupta II	*Vayu Purana*	BUDDHIST
A.D. 500	The Iron Pillar at Delhi The Huns Fall of the Gupta Empire	Kalidasa Jain Svetambara canon fixed A.D. 454	SCHOLARS Buddhaghosha
A.D 552 Buddhism [illegible]pan A.D. 600	Pataliputra destroyed A.D. 528 Defeat of the Huns	Early Puranas Edited HINDU ARCHITECTURE	Asanga Vasubandhu Dignaga
Muhammad 570-632 Buddhism in Tibet Siam, Burmah and Java	Harsha reigns A.D. 606-647 Hiouen Tsang in India A.D. 629-646 Persian cross at Kottayam	Rajputana Badami Conjeeveram Mahavellipore Bhuvanesvar	Gunaprabha Dharmakirti

19. The Leading Divinities of the Hindu Pantheon

The incomprehensible *Brahman* is manifested in the Triad—*Brahmā*, *Vishṇu*, *Śiva*.



Brahmā, the Creator, married Sarasvatī, the goddess of learning.

Vishṇu, the Preserver, married Lakshmī, the goddess of wealth, called also Śrī.

Śiva, the Destroyer, married Umā, the daughter of Himālaya. She is also called Pārvatī, Durgā, Kālī, Bhavānī.

Their sons are *Ganesa*, the elephant-headed god, whose functions are somewhat like those of the Roman Janus, and *Kārttikeya*, called also *Subrahmanya*, *Skanda* and *Kumāra* the god of war.

20. The Puranas

BRAHMA PURANAS	VISHNU PURANAS	SIVA PURANAS
1. *Brahmā*	1. *Vishṇu*	1. *Śiva*
2. *Brahmānda*	2. *Bhāgavata*	2. *Linga*
3. *Brahma-Vaivarta*	3. *Nāradīya*	3. *Skanda*
4. *Markandeya*	4. *Garuḍa*	4. *Agni*
5. *Bhavishya*	5. *Padma*	5. *Matsya*
6. *Vāmana*	6. *Varāha*	6. *Kūrma*

என்னை ஆளுடையாய்! சிற்றுயிர்க்
கிரங்கிக், காய்சின ஆலமுண்டாய்! அமு
துண்ணக் கடையவனே!

CHAPTER IX

PERIOD OF RECONSTRUCTION

REFORMERS AND COMMENTATORS

From the Fall of Harsha's Empire to the Conquest of North India. A. D. 650–1200

74. *History*. There are very few outstanding events in the dead, dull level of these five and a half centuries. Muḥammadan aggression was almost entirely confined to Sind and the frontier until the latter half of the twelfth century. Yet great ethnic changes were going on. The foreign races which had entered India in the earlier centuries, and the aboriginal races of Bengal and Behar which had risen to prominence, were gradually absorbed and assimilated by the old Hindu people. Numerous tribes were transformed into castes, and

NOTE.—The lines at the top of the page form ONE OF MANIKKA VASAGAR'S GREAT SAYINGS about Siva: 'Thou mad'st me thine; did'st fiery poison eat, pitying poor souls, that I might thine ambrosia taste—I, meanest one.'—*Tiruvasagam*, POPE, p. 102

their leaders were supplied with a mythical genealogy. From the midst of this creative chaos arose the Rājputs and dominated the centre and the west for several centuries. They were a chivalrous race, and their kingdoms in Malwa, Delhi, Kanauj, Ājmīr and Gwālior showed great activity, military courage and high civilization; but their dissensions made them an easy prey, when the bold Muḥammadan invaders came. In the south a number of brilliant kingdoms arose and flourished and fell; and the fortunes of Jainism, of Buddhism or of some Hindu sect were frequently intertwined with the political change; but these events can scarcely be traced in a Primer.

75. *Religion and Literature.* The steady rise of Hinduism to supremacy and the corresponding decline of Buddhism are the most prominent features of the religious history of this period.

But, when we look more closely, we become aware that a subtle change has passed over Hindu faith and practice. Tāntric Hinduism has been born. The Brahmanical sacrifices have fallen almost altogether into disuse. New modes of worship, adopted from the aboriginal tribes, have found their way into most of the temples. Animals are slain and their blood offered to the gods in their temples; a new ritual has been formed; the vernacular is used in many places instead of Sanskrit; processions and shows and dramatic representations are common; prostitutes are kept in multitudes of temples as servants of the god. Philosophy is now allied with idolatry. While the ancient monk had nothing to do with popular worship, the modern Sādhu, or saintly ascetic, is usually both a

sectarian and an idolater, worshipping either Śiva or Vishṇu in one of his incarnations.

About the same time Buddhism came under the same influences as Hinduism and developed Tāntric thought and practice. A University filled with this spirit arose at Vikramaśīla on the Ganges. Tibet accepted this form of the faith and still remains true to it.

76. Various forms of Vishṇuism and Śiva-worship, resting on the stories of the epics and above all on the Purāṇas, made up the popular religion of the time. Indeed many of the existing Purāṇas date from this period. Another conception seems to have taken shape at this time, the idea that each goddess is the *Śakti* or energy of her husband. The god is conceived as retired, absolute, inconceivable: the goddess is a sort of an emanation from him, bringing his power down to men, and is a much more approachable being than her lord.

77. In South India the twelve *Āzhvārs* (often called *Ālwārs*: they were wandering teachers and poets of various castes) preached a popular Vishṇuism, which drew its inspiration from the Puraṇic stories of Kṛishṇa. They caught the ear of the people with their beautiful Tamil hymns. These were finally gathered in a collection, the name of which is the *Nālāyira Prabandham*, but which is often referred to as the Tamil Veda. These popular lyrics are still used in the daily worship of most of the Vishṇuite temples of the south.

78. Another and still greater man did a similar service for the religion of Śiva in South India. Māṇikka

Vāśagar lived in the eleventh century and was the leader of the early Sivaite movement which developed in the thirteenth century into the system called the Śaiva Siddhānta. The system has had a great history and still exercises a mighty influence over many of the best and most thoughtful men of the Madras Presidency. It is a form of philosophic theism, but touched to rich emotion with the doctrine of the grace of Śiva. Innumerable stories are told of Śiva appearing to bless and help its worshippers. Umā is the *śakti* of Śiva. Māṇikka wrote a collection of exquisite Tamil lyrics which form the *Tiruvāśagam*, or Sacred Utterance, and which are sung daily in all the great shrines of Śiva in Tamil land. The doctrine of *bhakti* is one of Māṇikka's leading ideas.

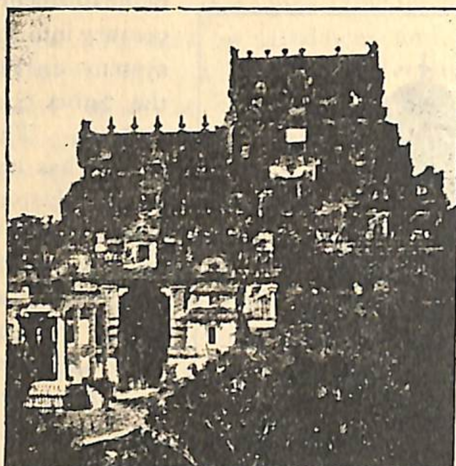


21. TEMPLE OF SIVA

At Tanjore, Dravidian in style. Built by Rajaraja the Great, a Chola King, about A. D. 1000.

Photograph by Wiele & Klein, Madras

79. *Bhakti* means 'adoration' directed towards *Bhagavān*, 'the adorable', by the *Bhakta*, 'the adoring devotee'. Bhagavān is used of Vishṇu, Kṛishṇa, Rāma, Śiva or any other god the worshipper adores. All the modern *bhakti* schools of Vishṇuism are called by the common name of *Bhāgavatas*, worshippers of *Bhagavān*. This, as we saw in Lesson VI, was the name of a very early Vishṇuite school.



22. GOPURAMS

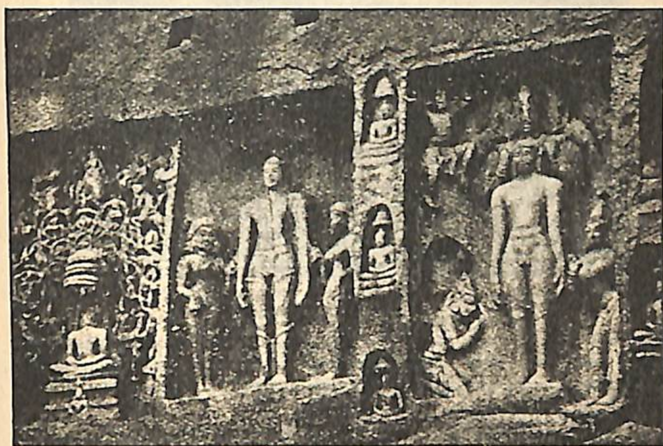
Of temple of Siva at Tanjore. A Dravidian temple usually stands in a large courtyard, the entrance to which is under a massive gateway called a Gopuram. Early examples such as these are of stone and are moderate in height.

Photograph by Wiele & Klein, Madras

80. The popular *bhakti* movement in the north seems to date from the eleventh century. Nimbārka, whose followers worship Rādha (Kṛishṇa's cowherd mistress) as well as Kṛishṇa himself, belongs to that time. Jayadeva, the author of the *Gītā Govinda*, or Cowherd Song, which celebrates Kṛishṇa in the richest erotic strain, flourished about A.D. 1100. The *Bhāgavata Purāṇa*, or Purāṇa of the Adorable, a rhapsody on Kṛishṇa, and by far the most influential

of the Purāṇas, came a little later. The *Bhakti-sūtra* of Śandilya is a non-sectarian philosophic work, defining the Bhāgavata doctrine. All these books are in Sanskrit.

81. The progress of Hinduism was greatly advanced throughout this period by the labours of a series of scholarly leaders and reformers. Their writings, and indeed the bulk of the Hindu writing of this period, consists of commentaries on the sacred books, both *śruti* and *smṛiti*: but they did a great work also in combating Buddhism and Jainism and organizing Hinduism on sound lines. As each leader was also a writer, it is impossible to separate the history of religion in this period from the history of literature.



23. JAIN SCULPTURE

Illustrating the worship of the Digambara Jains, at Kalugumalai, Tinnevelly.

Photograph by Nicholas & Co., Madras

The first of these outstanding figures is Kumārila, who flourished about A.D. 700 and wrote a commentary on the *Karma Mīmāmsā Sūtras* of Jaimini: he represents sacrificial Hinduism.



24. TEMPLE OF JAGANNATH

At Puri, Orissa, a Vishnuite shrine of Indo-Aryan style. Note that there are three porches, each with a pyramidal roof. The curvilinear tower, marking the situation of the shrine, stands out behind. The date is about A.D. 1100.

Photograph by Wiele & Klein, Madras

Next comes the great Śankarāchārya (A.D. 788 to A.D. 820), a Malabar Brāhman, who gave the Vedānta philosophy, its final form by means of his brilliant commentaries on the *Vedānta Sūtras* and the

Bhagavadgītā. He worked out the doctrines of the Vedānta into a self-consistent system much more thoroughly than any former writer. From this time onward the great old school of the Vedānta accepts the doctrine of incarnations taught in the *Gītā*. Thus the ancient philosophy attached to itself a theology with the worship of a personal god and the use of idols. Śankara seems also to have accepted and taught the doctrine of the Hindu triad in the philosophic form, viz. that Brahmā, Vishṇu and Śiva are the triple manifestation of the impersonal One, but that they are not eternal beings. This is the theology of the Smārta Brāhmans of South India. But he did a very great work also by his preaching in all parts of India, by his opposition to the sects that swarmed in his day, by re-arranging the ascetic orders and by the foundation of a number of monasteries for the encouragement of learning, formed on the model of Buddhist monasteries.

About A.D. 1100 Rāmānuja, who also belonged to South India, arose. He was a Vishṇuite and a follower of the Āzhvārs. He also wrote a commentary on the *Vedānta Sūtras*, but explained them in the sense that the Supreme is a personal God, and that Man's spirit is a portion of the divine spirit. He is the great apostle of Vishṇuism, and seems to have produced lasting results by preaching and teaching all over India. He preached only to twice-born men, and his system was burdensome in its rules about eating, bathing and dressing. Yet though a philosopher and a Vedāntist, he was closely connected with the temple of Śrīrangam at Trichinopoly, and

recognized idolatry; and he himself is represented by idols and worshipped. A century later his followers fell into two sects, the northern school, *Vada-galai*, and the southern school, *Ten-galai*. The chief difference between them lies in the doctrine of the influence of divine grace on the soul, the northern school teaching that it is 'Co-operative', the southern that it is 'Irresistible'. Both hold the doctrine of *bhakti* 'active adoration', but the southern section go one step farther and teach the doctrine of *prapatti*, or 'surrender', a passive state correspondent to the irresistible grace of God. Hence the former is called the Monkey school, because the young monkey clings to his mother, while the latter is the Cat school, because the kitten is carried by the mother. Mādhavāchārya founded the Mādhava sect, whose doctrines differ very little



25. CHALUKYAN TEMPLE

At Somnathpur in Mysore. The star-shaped tower may be distinctly seen. Part of the porch with its pierced slabs of stone is visible also.

The date is about A. D. 1050.

from those of Rāmānuja, except that they hold very seriously to predestination.

82. During these centuries all the great centres of population were adorned with splendid temples covered with the most delicate and elaborate sculpture, though here and there horribly defiled by indecency.

83. It was during this period that the custom of burning a widow along with her husband's body came gradually into force. The woman who dares this great act of devotion is highly praised in the *Garuḍa Purāṇa*; and by common consent she was called a *satī*, emphatically a 'good' woman. Hence the modern name of the custom. At the same time it became customary to demand that the widow who would not ascend her husband's pyre should henceforward live a life of asceticism and privation.

NOTE.—The text at the bottom of the page is in favour of WIDOW-BURNING: 'If a woman's husband dies, let her lead a life of chastity, or else mount his pyre.' *Vishnusmriti*, xxv. 14

मृते भर्तरि ब्रह्मचर्यं तदन्वारोहणं वा ॥

ILLUSTRATIVE READINGS

20. Extract from a Commentary

NOTE.—This passage is given here to show the style of the great commentator, Sankara. It is also of interest as expressing the relation of the famous work, the *Vedanta-sutras*, to the Vedanta-texts, as the Upanishads are here called.

Some of those who maintain a Lord to be the cause of the world, think that the existence of a Lord different from mere transmigrating beings can be inferred by means of the argument stated just now without recourse being had to Scripture at all.—But, it might be said, you yourself in the Sūtra under discussion have merely brought forward the same argument!—By no means, we reply. The Sūtras, i.e. literally 'the strings', have merely the purpose of stringing together the flowers of the Vedānta-passages. In reality the Vedānta-passages referred to by the Sūtras are discussed here. For the comprehension of Brāhman is effected by the ascertainment, consequent on discussion, of the sense of the Vedānta-texts, not either by inference or by the other means of right knowledge. While, however, the Vedānta-passages primarily declare the cause of the origin, etc., of the world, inference also, being an instrument of right knowledge in so far as it does not contradict the Vedānta-texts, is not to be excluded as a means of confirming the meaning ascertained. Scripture itself, moreover, allows argumentation; for the passages, *Brihadāraṇyaka Upanishad*, II. iv. 5 and *Chhandogya Upanishad*, VI. xiv. 2, declare that human understand ing assists Scripture.

SANKARA'S *Bhashya* to the *Vedanta-Sutras*, I. i. 2; *S.B.E.*, Vol. xxxiv. p. 17

21. Sutras on the Nature of Bhakti

1. Now then there is a wish to know faith (i.e. *bhakti*).
2. In its highest form it is an affection fixed on God.
3. From the promise of immortality to him who abides in Him.
4. If you say, it is knowledge—no because the knowledge of one who hates Him is not an abiding in Him.
5. And from its inferiority thereto.
6. It is an affection from its being the opposite of hatred and from the Vedic expression 'taste'.
7. It is not an action; for, like knowledge, it does not depend on effort.
8. Hence indeed is the endlessness of its fruit.
9. And from the use of the word 'worship' (*prapatti*) in the case of one who has knowledge, as in other cases where 'worship' is used.
10. This [faith] is the main thing, since the others depend upon it.

22. This [faith] is indeed the highest from the express declaration of its superiority to the performers of sacrificial acts, to those who follow knowledge, and to those who practise concentration.

24. But it is not the same as belief, because it has a wider range.

78. All, down even to the despised castes, are capable of learning it at second-hand, like the great common truths.

83. This [highest faith] is the true identity with the Supreme, since this is recognized as the meaning of the *Gītā*.

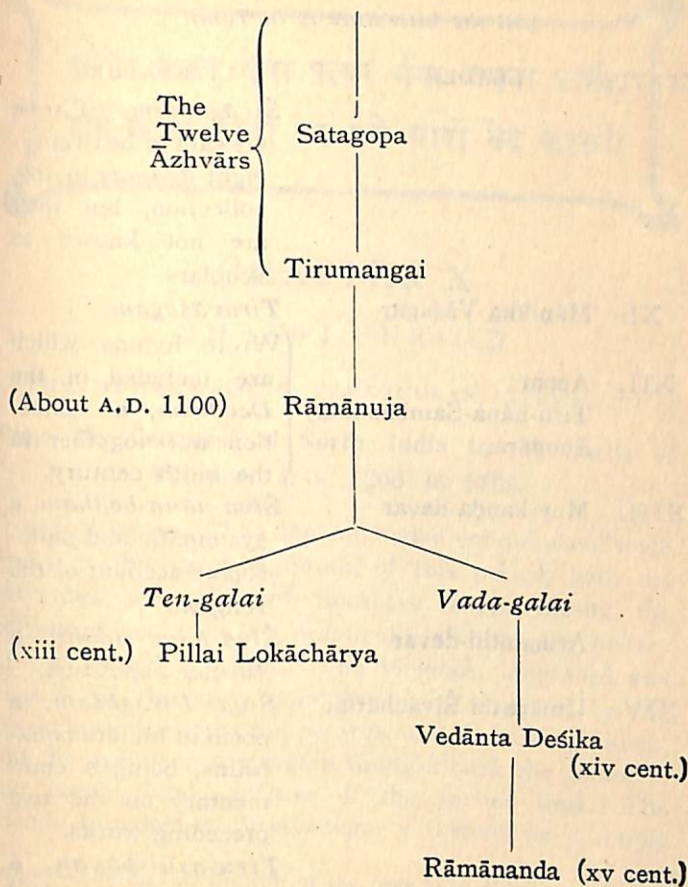
From COWELL's translation of SANDILYA's *Bhakti-Sutras*

TABLES

21. Chronology of Period of Reconstruction

External Events	History	Religion	Literature
A.D. 700			
711 Muhammadans in Sind			Kumarila
732 Europe saved from Islam	The Parsis arrive in India	Rock-cut Temple of Kailas at Ellora	
A.D. 800			
		Second Persian cross at Kottayam. Decline of Buddhism	Sankara
A.D. 900			
		Rise of Jainism in the South	
A.D. 1000			
	Rajaraja the Great	The great Temple of Tanjore	Manikka Vasagar Nimbarka
1096 The Crusades	A.D. 1025 Temple of Somnath destroyed		
A.D. 1100			
	Conquest of North India by Muhammadans	A.D. 1193 Buddhism crushed out in Bengal and Behar.	Ramanuja *Gita Govinda*, *Bhagavata Purana*, *Bhakti Sutra*
A.D. 1200			

22. The Vaishnavas of the South



23. Leaders and Books of Saiva Siddhanta

[*All the Literature is in Tamil*]

CENTURY	LEADER	LITERATURE
		Śivāgamam.—There are said to be twenty-eight *āgamas* in this collection, but they are not known to scholars.
XI.	Māṇikka Vāśagar	*Tiruvāśagam*.
XII.	Appar Tiru-nāna-Sambandhar, Sundarar	Wrote hymns which are included in the *Devāram*, a collection put together in the xiiith century.
XIII.	Mey-kaṇḍa-devar	*Śiva-nāna-bodham*, a systematic and philosophic account of the religion.
	Aruṇanthi-devar	*Śiva-nāna-siddhi*, a further exposition.
XIV.	Umāpathi Śivāchāriar	*Śiva Piragāśam*, a poem in hundred quatrains, being a commentary on the two preceding works. *Tiru-arul-payan*, a poem in a hundred couplets on divine grace.

माला लकड़ देवा पत्थर गंगा जमना पानी
राम क्रश्ण दोनो मर गये चारों वेद कहानी

CHAPTER X

BHAKTI PERIOD

THE MUHAMMADANS, VERNACULAR LITERATURE

From the Conquest of North India to the Battle of Plassey: A.D. 1200 to 1759

84. *History.* The Muḥammadan conquest of North India at the very beginning of this period, with the piecemeal conquest of Southern India during the following centuries, is practically all that the history of this period contains. The violence, bloodshed and cruelty of the early conquests were followed by the marvellous wisdom, temperance and justice of Akbar; but his grandson Aurangzib brought back the persecuting horrors and cruelties of the earlier time. The Hindu kingdom of Vijayanagar withstood for a couple

NOTE.—The text at the top of the page is in Hindi, and is said to be by Kabir:—

'The beads are of wood, the gods of stone; the Ganges and the Jumna are water; Rama and Krishna are dead; the Vedas are fictitious stories.'

of centuries the whole force of the Muḥammadans of the Deccan, but it was overthrown in 1565, in the fierce battle of Talikot. From this time Muḥammadan influence had a wider range in South India. From the sixteenth century onward, the Portuguese, the Dutch, the French, and the English were to be found at many points on the seaboard of India; but not until some decades after the battle of Plassey did Europe exercise any serious influence on the life of the people.

85. *Religion and Literature.* The Muḥammadan conquest of India must not be regarded as merely a series of brilliant military exploits leading to a vast political change. The conquerors regarded themselves



26. HINDU PILLARS IN MOSQUE

Beside Qutb Minar, Delhi. This mosque was built from the spoils of twenty-seven Hindu and Jain temples.

as crusaders, attacking a vast idolatrous paganism in the name of God. Hence, wherever they went, they destroyed the religious schools, overthrew the temples, smashed the idols, drove away or killed the Buddhist monks and the Hindu priests. Idolatry was forbidden and a tax was imposed on non-Muslims. It was their missionary method, their way of overcoming Hinduism. Muslim policy allowed but little relief or peace for the Hindu, or opportunity to rebuild, until Akbar arose. Throughout the whole vast territory in North India where their armies came and went, there is scarcely a fragment



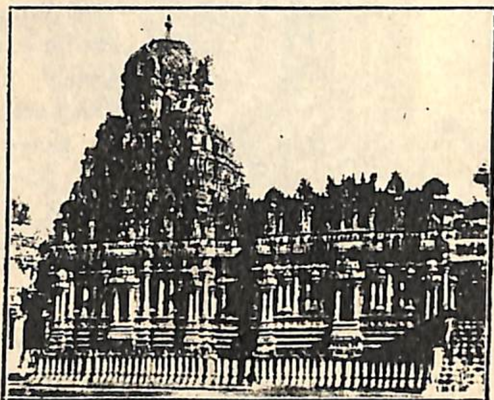
27. QUTB MINAR AT DELHI

The iron pillar dates from Chandragupta II, about A.D. 415, the pillars of the mosque are Hindu and Jain. The Minar, a memorial of the Muslim conquest, dates from about A.D. 1230.

of ancient Hindu work left, except what they built into their mosques.

86. Buddhism seems to have disappeared almost altogether under the shock; and Hinduism suffered most severely also; for with the fall of the Hindu kingdoms and the forfeiture of temple lands, school, monastery, and priest were left without income. Hence Sanskrit scholarship and Hindu learning make comparatively little show in North India for a very long time; but at Vijayanagar a great deal of good work was done. The commentaries of the brothers Sāyaṇa and Mādhava are of great value.

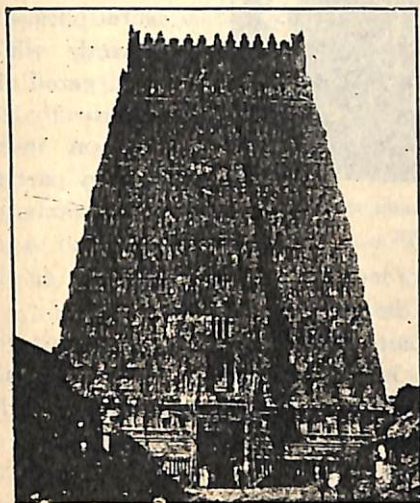
Yet Hinduism was too deeply rooted in the hearts of the people to be destroyed by adversity. Though changes necessarily arose as a result of the conquest, it is surprising how little alteration was produced in the religion. Indeed it would not be too much to say



28. SUBRAHMANIAM TEMPLE AT TANJORE

that the crushing of the Hinduism of the temple and the scholar led directly to the outbursting of a simpler, truer, and more helpful faith from the heart of the people itself.

87. The Muslims were later in penetrating into the south. So there we find good architecture still being built, e.g. the temple of Subrahmaniam at Tanjore, one of the finest examples of the Dravidian style in existence. In the sixteenth and seventeenth centuries the greater temples were enclosed with enormous walls and were frequently used as forts. The gopurams of this period are of enormous height, but their sculpture is of stucco, and the style is everywhere flamboyant and decadent.



29. GOPURAM AT CUMBACONUM

88. The religious movements of the north during these centuries fall into three groups, Rāmaite, Kṛishṇaite, and deistic; yet all the sects have a great many points in common. They believe in one personal God who is full of love and pity for those who worship Him; yet they recognize the other gods, and worship idols; they hold that the human soul is a portion

of the Divine, and that it will eternally retain its individuality; they offer salvation to men of all castes, demanding faith and *bhakti* toward the Lord; they use the vernaculars instead of *Sanskrit;* they exalt the *guru*, the religious teacher, to a place of great authority; they use a *mantra*, i.e. a secret phrase or pass-word, which is whispered by the guru to the novice on initiation; they partake of a sacramental meal; and each sect has its own order of ascetics as well as its congregation of the laity.



30. FLAMBOYANT PILLARS IN DRAVIDIAN TEMPLE

89. Of the Ramaite leaders we shall mention the three most notable. Rāmānanda was a native of South India and was a leader in the Śrīsampradāya, the body founded by Rāmānuja; but in consequence of a quarrel he left the sect and migrated to North India. He gave up all the exclusiveness of Rāmānuja, and also his troublesome restrictions about food. He preached in Hindi, and admitted all castes, even the lowest, to his fold. 'He had twelve apostles, among

whom were a Rājput, a currier, a barber, and a Muḥammadan weaver.' The whole *bhakti* movement in the north owes a great debt to Rāmānanda. He belongs to the first half of the fifteenth century; yet his theology and practice shew no trace of Muḥammadan influence.

'Seventh in descent from Rāmānanda, in succession of master and pupil, came Tulsi Dās.' His activity was contemporaneous with the reign of the great Akbar and of his son Jehangir. He alone among the *bhakti* leaders did not found a sect. He preferred to influence all his fellow-countrymen; and he has won his reward; for 'to-day at least ninety millions of the people of Upper India acknowledge Tulsi Dās as their guide.' 'He appealed, not to scholars, but to the voiceless millions of his native country—the people that he knew. He had lived with them, begged from them, prayed with them, taught them, shared their yearnings, proved their happiness. He had wandered far and wide, and had contracted intimate friendships with the great men of his time and his country. No wonder that such a man who was also a rare poet and an enthusiastic reformer, at once sane and clean, was taken for its own by the multitude which live under the sway of nature and in daily contact with her secrets.' The teaching which he imparted as he wandered over the land he gave permanent form to in the *Rāmacharit Manas*, 'the Lake of the deeds of Rama'. It is a modern Rāmāyaṇa in the sense that it recounts the old story, but it is shot through and through with *bhakti* theology and with the healthy moral spirit of the poet. The language is Eastern Hindi. Those

who know say that he produced 'some of the most beautiful poetry which has found birth in Asia'; and the common people of the north shew by their devotion to his great work that they agree with this high praise.

Nābhā Dās, a contemporary of Tulsi Dās, wrote the *Bhakta Mālā*, or 'Garland of Devotees' a series of brief biographies of the chief *bhakti* saints.

90. The Kṛishṇaite theology in Sanskrit noticed in our last chapter was followed up by some very interesting vernacular literature in the latter half of the fifteenth century. Vidyāpati wrote many beautiful lyrics in the dialect of Behar; Chandī Dās did similar work in Bengali; and in Rajputāna, Mīrā Bāī, a princess, wrote beautiful songs, which are extremely popular, in the Braj Bhāshā. This is the dialect of the country round Mathura, where Kṛishṇa's life among the cowherds is fabled to have been lived. In this very country the first fully systematized form of popular Kṛishṇaism was founded in the early part of the sixteenth century by a Brāhman from the south named Vallabhāchārya. In his teaching and among his followers the sensual and sexual elements which are present in all the later Kṛishṇaite mythology come to the front and bear their evil harvest. His son-in-law Chaitanya preached the faith of Kṛishṇa in Bengal, using the lyrics of Vidyāpati to stir the emotions of the people. He was essentially a revivalist appealing to the feelings by music, singing and devotional excitement. In his own time the nobler elements of the religion were in the ascendant; but soon immorality crept in and

degraded the movement seriously. The most famous of Vallabhāchārya's successors was Sūr Dās, the blind poet of Agra. His work is called the *Sūr-Sāgar*, and consists of exquisite songs on the legend of Kṛishṇa in the Braj dialect. Nāmdev and Tukārām, who were both Marathas, were Kṛishṇaites. Tukārām's poems are greatly treasured.

All the modern *Bhāgavatas* reckon themselves to belong to one or other of four Mother-churches, though there are numerous sub-divisions.

Though both Ramaites and Kṛishṇaites accepted men of every caste as members of their sects, yet they never dreamed of doing away with caste. People of every class join the movement, but they retain their place in caste unchanged. Tulsi Dās, like the author of the *Gītā*, upholds Hindu social organization with enthusiasm.

91. The deistic movement springs from Kabīr, the Muḥammadan weaver who was one of the apostles of Rāmānanda. Here Muḥammadan influence makes itself distinctly felt. For, though Kabīr was a disciple of Rāmānanda, and though he calls God by the name Rāma, he will have nothing to do with the doctrine of incarnations, and he condemns idolatry and caste with unsparing voice. Yet he is recognized as an incarnation himself by his followers, the Kabīrpanthīs; and his polemic against caste has had but little effect: the Hindu and the Muḥammadan members of his Church have separate monasteries and have little in common except their devotion to their Master; and the Hindu members are almost all Sūdras. His pithy couplets and epigrammatic sayings

are still very popular. Dādū, a sixteenth century cotton-cleaner of Ahmedabad, leader of the Dādūpanthīs, got his theology from Kabīr.

No direct influence exerted by Kabīr, however, is equal to the indirect influence which has arisen through the founding of the Sikh sect by his disciple Nānak. From the beginning the chief guru of the church exercised large power; and the tenth Guru, named Govind, took such steps as transformed the sect into a military order and finally created a great and warlike nation. But no guru succeeded Govind, and their sacred book, the *Granth*, is now the centre of the faith. It is a most interesting collection of varied material, some of it very trivial, some very valuable. Much of it was written by the gurus, but there are also hymns and sayings from all the great *bhakti* teachers of the north. The most important part, the *Ādi Granth* or 'Original Book', was compiled by Guru Arjun in 1601. Govind Singh added a great deal of new matter in 1696, and the whole is now called the *Granth*. Nānak opposed the incarnation doctrine and condemned both caste and idolatry. Yet he was soon honoured as an incarnation himself; caste is now rife among the Sikhs; and the *Granth* is treated like an idol in their central shrine, the Golden Temple of Amritsar.

It is a most extraordinary fact that the theology of Kabīr was meant to unite Hindus and Muḥammadans in the worship of the one God; yet the most implacable hatred arose between the Sikhs and the Muḥammadans; and from that hatred came the Khālsā, the Sikh military order,

which created the fiercest enemies the Mogul emperors had.

92. Parallel with the later developments of Kṛishṇaism in Bengal arose a worship of Kālī, the wife of Śiva, as his *śakti*: see section 76. This theology is found in harmless form in certain faiths; but in the *Śākta* movement in Bengal we have one of the most degraded forms of religion possible. Flesh, wine and women formed the centre of their cult. The *Tantras* are their literature.

93. Muḥammadan influence touched Hindus effectively in another direction. Partly in self-defence, partly in imitation of their masters, the upper classes of Hindu society began to seclude their women: the zanāna system dates from Muḥammadan times. Like other high-class customs, it is copied by the lower classes so far as their means will allow.

NOTE.—The text at the bottom of the page is by Nanak and is from the daily liturgy of the Sikhs in the *Adi Granth*. The language is Hindi, but the script is Gurumukhi.

'In the beginning was the Real, in the beginning of the ages was the Real. The Real, O Nanak, is, and the Real also will be.'

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥

ILLUSTRATIVE READINGS

22. Baby Rama in His Mother's Arms

With fingers locked in prayer she cries,—'How may I dare, O lord god immortal, thy boundless praise to tell?—

Far above the world's confusion and reason's vain intrusion, whom all the scriptures witness incomprehensible;

Whom saints and holy sages have hymned through all the ages, the fountain of compassion, the source of every grace;

Who aye with Lakshmi reignest, thou, even thou, now deignest to be my son and succour thy sore-tried chosen race.

Though we know by revelation, heaven and earth and all creation, in each hair upon thy body may be found,

In my arms thou sweetly dreamest, O mystery supremest, far beyond the comprehension of a sage the most profound.'

Smiled the lord at her devotion, and would fain have set in motion the magic that dazzles the crowd,

Telling all he had done and the triumphs he had won, that his mother of her son might be proud.

But hurriedly she cried,—'My soul is terrified by these marvels, disperse them from my sight;

Let me see thee as a child, disporting free and wild, for in this is my greatest delight.'

She spoke and he obeyed, and, at once in fashion made, as an infant began to cry.

TULSI DAS, RAMACHARIT *Manas*, Book I, Chhand, 24-7, GROWSE's Translation, pp. 96-7

23. A Hymn in Praise of Krishna

What or whom shall we ask for but thee, O thou who fillest the globe and the universe? Who else knows how to fulfil our heart's desires? What of other princes and kings? There is none other in the three worlds that grants liberation, none that saves us but thou. When we think upon thy name and form, sin and fever run away in fear, desire is destroyed. Hari, this name of thine is truly called such in the Purāṇas, for it drives away death and re-incarnation from those they have seized. Why should I waste my speech? It is fruitless for me to praise any other than thee. O thou that destroyest the world, the great serpent is wearied with describing thee. Let my spirit repose in confidence at thy feet; it is vain to ask for aught else. Thy title, 'Lord of the humble,' is justified in the eyes of men; thou hast saved many a humble, many a guilty, many a sinful man. Tukā dwells at thy feet; preserve him O God! I ask that I may serve thee.

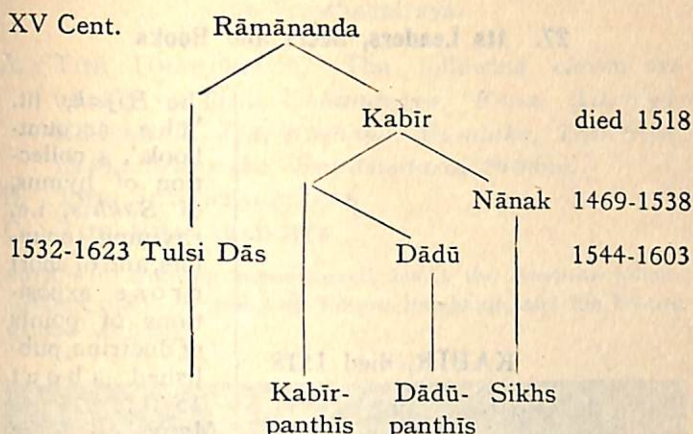
The Poems of Tukaram, FRASER AND MARATHE'S Translation, p. 89

TABLES

24. The Bhakti Period, 1200 to 1757

External Events	History	Religion	Literature
1200		The Qutb Minar and Mosque built	Namdev
1300	1336 Vijayanagar founded 1398 Timur in India		Sayana and Madhava
1400			Vidyapati Ramananda Mira Bai Kabir
1500 Martin Luther 1588 The Armada	1526 the Moguls 1556 Akbar 1565 Battle of Talikot. Fall of Vijayanagar	Toleration	Nanak Sur Das Tulsi Das Dadu Chaitanya *Bhakta Mala*
1600 Cromwell	1658 Aurungzib	Intolerance renewed	1601 *Adi Granth* Tukaram 1696 *Granth*

25. The Followers of Ramananda



26. Adoration Mantras

(*a*) Bhāgavata:—
Om namo Bhagavate Vāsudevāya, 'Om! reverence to the adorable Vāsudeva'.

(*b*) Early Buddhist:—
Om namo Bhagavate, 'Om! reverence to the Adorable'.

(*c*) Later Buddhist:—
Namo Amitābhāya, 'Reverence to Amitābha'.

(*d*) The five syllables of the Śaiva Siddhānta, *Śivāya nama*, 'Reverence to Śiva'.

(*e*) The followers of Rāmānuja:—
Om Rāmāya namaḥ, 'Om! reverence to Rāma'.

(*f*) The Vallabhāchāris:—
Śrī Kṛishṇaḥ śaraṇam mama, 'Holy Krishna is my refuge'.

THE KABIRPANTH

27. Its Leaders, Sects and Books

KABĪR, died 1518

- The *Bijak*, lit. 'the account-book', a collection of hymns, of *Sākhis*, i.e. rhyming couplets, and of short prose expositions of points of doctrine, published about 1570.
- Many of these re-appear in the *Ādi Granth*.
- Multitudes of other *Sākhis* are current and are attributed to Kabīr.

The *Bap*, i.e. Father, section at the Kabīr Chaura, Benares, and at Maghar, Gorakhpur District, where Kabīr died. Founder, SURAT GOPAL.	The *Mai*, i.e. Mother, section at Chattisgarh, C.P. Founder:— DHARM DAS.

Books: *Sukh Nidān*, a manual of doctrine published in 1729.
Amar Mul, another manual of later origin.

28. The Three-fold Canon of Vedantists, the Prasthanatraya.

A. THE UPANISHADS. The following eleven are usually studied: *Chhandogya*, *Kena*, *Aitareya*, *Kaushītaki*, *Īśā*, *Kāṭhaka*, *Muṇḍaka*, *Taittīriya*, *Brihadāraṇyaka*, *Śvetāśvatara*, *Prāśna*.

B. THE VEDANTA-SUTRAS.

C. THE BHAGAVADGITA.

NOTE.—In studying these sacred books the *Advaita* follows Sankara, the *Visishtadvaita* follows Ramanuja, and the *Dvaita* follows Madhava.



31. PICTURE FROM KABIR CHAURA MONASTERY, BENARES

Surat Gopal and Dharm Das kneel in front of Kabir, while his son Kamal fans him.

29. Northern Krishnaite Leaders

Century	Name	Place	Works	Language
XI	Nimbarka	......	......	......
XII	Jayadeva	Bengal	*Gita Govinda*	Sanskrit
XIII	Namdev	Maratha Land	Hymns	Marathi
XIV	......	......	......	......
XV	Vidyapati Chandi Das Mira Bai	Behar Bengal Mewar	Sonnets Songs Songs	Maithili Bengali Braj
XVI	Vallabha Sur Das Chaitanya	Mathura Agra Nadiya	*Sur Sagar*	Braj Bengali
XVII	Tukaram	Maratha Land	*Abhangs*, hymns	Marathi

30. The Modern Bhagavatas

	The Four Churches	Philosophic Position	Main Sect	Chief sub-sects
RAMAITE	I. SRI-SAMPRADAYA Founder: RAMANUJA	*Visishtadvaita* Modified dualism	Sri-sampradayas	1. Ramanandis 2. Kabirpanthis 3. Khakis 4. Muluk-dasis 5. Rai-dasis 6. Sena-panthis
RAMAITE	II. BRAHMA-SAMPRADAYA Founder: MADHAVA	*Dvaita*, Dualism	Madhavas	
KRISHNAITE	III. RUDRA-SAMPRADAYA Founder: VISHNU-SWAMIN	*Suddhadvaita*, Pure monism	Vallabha-charis	1. Mira Bais 2. Chaitanyas
KRISHNAITE	IV. SANAKADI-SAMPRADAYA Founder: NIMBARKA	*Dvaitadvaita*, Dualistic monism	Nimavats	1. Radha-valla-bhas 2. Charan-dasis 3. Sakhi-bhavas

NOTE.—Sampradaya means tradition. Thus Sri-sampradaya means the tradition handed down from Sri, i.e. Lakshmi, the wife of Vishnu. The second tradition is said to come from Brahma, the Creator, the third from Rudra, i.e. Siva, and the fourth from the sage Sanaka and his brethren.

बर्हिषदः पितरः ऊती अर्वाक् इमा वः
हव्या चकृमा जुषध्वं त आ गत अवसा
शंऽतमेन अथा नः शं योः अरपः दधात ॥

CHAPTER XI

OUTLINE OF THE HISTORY OF THE HINDU FAMILY

94. Foundation of *the Patriarchal family* in prehistoric times on the basis of ancestor-worship. The natural results of this form of family organization are that the family and its morality are greatly strengthened; the father's authority is indefinitely enhanced; marriage becomes universal; the birth of a son is ardently desired; woman tends to be depreciated.

95. Girls were not welcomed so eagerly as boys; hence the custom of *the exposure of girl-babies* arose. This began in early prehistoric times.

NOTE.—The text at the top of the page refers to ANCESTOR-WORSHIP IN THE TIMES OF THE RIGVEDA: 'Fathers, who sit on sacred grass, come, help us: these offerings have we made for you, accept them. So come to us with most auspicious favour, and give us health and strength without a trouble.' *Rigveda*, X. xv. 4.

96. The husband being the head of the family, a wife was regarded as one of his possessions, and *polygamy* therefore naturally arose. Hindu Mahārājās still exercise this ancient right; and any Hindu is free to marry a second wife, if the first prove barren. This also is prehistoric.

97. Gradual rise of the *Joint Family*. Each daughter goes to the home of her husband's father; but each son brings his bride into his father's house. The granddaughters and grandsons do likewise. Hence there may be, and often are, four generations all living together in one house, under the control of the one father. In his hands are the earnings of all; and every member of the family is carefully looked after. The unity of the family is preserved, and the weaker members are cared for, but independence of character suffers.

98. When the Hindu patriarchal family began to develop, and the father became more and more important, the rule arose that *a man must not eat with his wife*. This regulation probably dates from the seventh or eighth century B.C.

99. Though every boy received an education, *no education was provided for a girl*. It became the rule before the sixth century B.C. that every boy of the twice-born castes should be educated.

100. By the fifth century B.C. it was the rule that a *girl must be married before puberty*. The natural consequence of this religious law was that parents, in their eagerness to secure a marriage for their daughters, betrothed them and had the marriage ceremony performed very early. Thus child-marriage became the

Hindu custom. Hence through the death of boy-husbands, virgin child-widows of all ages, from a few months old, are common.

Only childless widows were allowed to remarry at this time.

101. Manu's Law-book ordains that *no widow, not even a virgin child-widow, may remarry.* The exact date of the book is unknown; but it is certain that this must have been the Hindu custom by the time of the birth of Christ.

102. The custom of *Satī*, widow-burning, came gradually into use before 1000 A. D. The rule ran that only a widow who wished to become a *Satī* was allowed to mount the pyre; but it is certain that there were many unwilling victims. It was only in North India that it became common, and it was in Bengal that the largest number of cases occurred. South of the Kṛishṇa river it seems to have been unknown.

103. At the same time it became the rule that a widow who does not mount the pyre must spend her life in *perpetual mourning and asceticism.* In Bengal the rule is that a widow has to lay aside all her ornaments, wear a *sāri* without a border, subsist on a vegetarian diet, eat only one meal per day and twice a month pass a whole day of twenty-four hours without eating or drinking. In many parts of the country widows have to submit to tonsure. And on the top of all they are usually made household drudges. There are certain parts of the country where their lot is not so hard.

104. *The zenāna system*, or custom of secluding the women of the upper castes in the woman's apartments,

arose during the Muḥammadan period, perhaps partly in imitation of Muslim custom, but mainly in self-defence. This practice does not affect in the same degree those provinces that came little under Muḥammadan domination. The zenāna is necessarily confined almost altogether to the upper castes. The women of the common people usually lead a very free life. Yet this custom, like other characteristics of high-caste life, is copied by the lower castes so far as their means will allow.

105. (*a*) Widow-burning prohibited by Lord Bentinck's Government, December 4, 1829.

(*b*) From 1830 onwards, a steady persistent crusade against female infanticide by the Government of India.

(*c*) In 1865 the Government passed a law legalizing the remarriage of Hindu widows.

NOTE.—The text at the bottom of the page is on THE SUBJECTION OF WOMEN: 'Let her be in subjection to her father in her childhood, to her husband in her youth, to her sons when her husband is dead: let a woman never enjoy independence.' *Manava Dharmasastra*, v. 148.

बाल्ये पितुर्वशे तिष्ठेत्पाणिग्राहस्य यौवने ।
पुत्राणां भर्तरि प्रेते न भजेत्स्त्री स्वतन्त्रतां ॥

अग्निहोत्रं समादाय गृह्यञ्चाग्निपरिच्छदम् ।
ग्रामादरण्यं निःसृत्य निवसेन्नियतेन्द्रियः ॥

CHAPTER XII

OUTLINE OF THE HISTORY OF INDIAN ASCETICISM

106. In the Vedas and the Brāhmaṇas we meet with many references to *tapas*, austerity. Various forms of severe self-denial and self-torture were practised, such as the endurance of extreme cold or excessive heat, sustained fasts, the use of coarse and unnatural food, and such like. The belief was that by such means supernatural power could be obtained, or some definite desire fulfilled, or the highest place in heaven won, if only the pain were carried far enough. The ends being here material, not moral, this practice must be called *materialistic austerity*.

107. Towards the end of the period of the Brāhmaṇas a new religious order appears. These men live

NOTE.—The text at the top of the page is THE RULE OF THE HERMIT, *Vanaprastha*: 'Carrying with him the sacred fire, and taking also the fire-utensils, he may go forth from the village to the forest and reside there with all his senses restrained. *Manava Dharmasastra*, VI. 4.

in the forest and are therefore called *vānaprasthas*, i.e. forest-dwellers, hermits; and when a group of them live together, their retreat is called *āśrama*, hermitage. They keep up the worship of the gods by fire and prayer in the forests, and they practise the old *tapas*. It is still believed that by austerity many material blessings may be won; but the new idea, that by *tapas* the man may be purified and elevated morally and spiritually, now appears; so that this is a new stage of thought and practice. We have here *moral asceticism*. The hermit retained his place in the family and in caste; he continued the worship of the gods and of his ancestors; and he might even have his wife with him in his forest hut. He usually wore a coat of bark or of skin, lived usually on simple fare, and was forbidden to harm animals.

108. When the new Hindu theory of God and the world arose—the one divine Reality behind all phenomena, the world worthless and unreal, transmigration and karma the only explanation of the sorrows and inequalities of the world—there came with it a great desire for Release from rebirth, and the belief that in order to win Release a man must give up the work, the interests and the pleasures of men.

Consequently another religious order now appears, men who give up all their connexion with the life of man, relinquishing not only business and pleasure but wife and children, the worship of ancestors, the worship of the gods, property, house, ordinary food and clothing. They shaved off their hair, begged their food and slept in a cave or at the root of a tree. Hence they were called *parivrājakas*, 'vagrants',

and *bhikshus*, 'beggars'. But the most significant name is *sannyāsis*, 'renouncers', because they renounced ordinary life so completely. The points to be noted are those that contrast with the hermit: worship is abandoned altogether; food and clothes are got by begging; and all connexion with the family, society and the state is completely destroyed.

This new order of 'monks', as we shall call them, was divided into numerous groups differing in faith and practice. Buddhist and Jain monks as well as all classes of Hindu monks had the same general ideal of the houseless life, as they called it. This form of discipline may be called ***world-abandoning asceticism.***

109. Modern ascetics differ in several respects from the men of the earlier periods. The new ideas and practices came in with modern Hinduism. A number of the modern schools were organized by the Great Śankara about A.D. 800. There are two main points to be noted: (*a*) Modern practice is a combination of the practice of the hermit and the monk. The modern ascetic, or *sādhu*, as we shall call him, is supposed to be cut off from the world like the monk, but, like the hermit, he does not give up worship. (*b*) Most sādhus are sectarians: they are devotees of Vishṇu or of Śiva. They also reflect a number of other characteristics of modern Hinduism: they believe in pilgrimage, and often wear showy tokens of the great *tīrthas*, or places of pilgrimage, which they have visited. They carry symbols of their gods. A Vishṇuite will carry a *śālagrāma* stone, a discus, or an image of Rāma or Kṛishṇa.

A Śivaite will smear his body with ashes like Śiva, and carry a trident, a tiger's skin or a human skull.



32. MODERN SIVAITE SADHU

His body is smeared with ashes. Photographed outside the temple of Ramesvaram, Bhuvanesvara.

Photograph kindly given by Mr. Frank Anderson, Bombay.

Asceticism has greatly deteriorated in modern times. There is no serious thought-movement in it; a large proportion of sādhus are ignorant men; many are grossly immoral; some of the orders are coarse and indecent; and Hindus acknowledge that there are but few sincere and earnest men amongst them. Yet here and there one meets a man of character and learning.

NOTE.—The text at the bottom of the page refers to THE ANCIENT WANDERING MONK, *parivrajaka:* 'He shall have neither fire nor dwelling; he may go to the village to get his food by begging; he shall be indifferent, not irresolute, a man of meditation and of concentration of mind. *Manava Dharmasastra*, VI. 43.

अनग्निरनिकेतः स्याद्ग्राममन्नार्थमाश्रमेत् ।
उपेक्षकोऽसंकसुकोमुनिर्भावसमाहितः ॥

PART II

Hinduism as a System

सर्वलक्षणहीनोऽपि यः सदाचारवान्नरः ।
श्रद्दधानोऽनसूयश्च शतं वर्षाणि जीवति ॥

CHAPTER XIII

WHAT IT IS TO BE A HINDU TO-DAY

A man is a Hindu because of two things, birth and conformity.

110. *Birth.* In order to be a Hindu, a man must have been born in one of the social groups which historically have become associated together in Hinduism, chiefly under Brāhman supervision, and which are known as castes. A European may call himself a Hindu, because he believes certain Hindu doctrines; but, according to all Hindu books and all Hindu usage, it is absolutely impossible for him to become a Hindu.

111. *Conformity.* In order to remain a Hindu, a man born in Hinduism must conform to the usages of the group in which he was born. The customs of the

NOTE.—The text at the top of the page describes THE ORTHODOX HINDU: 'He who observes the usages established among the virtuous, who is a believer in revelation, and free from ill-will, lives a hundred years, even though he does not possess any external marks of prosperity.' *Vishnusmriti*, LXXI. 92.

various castes vary to an extraordinary degree. In some castes a great many things are obligatory, in others comparatively few.

112. Conformity applies to four groups of actions:—

(*a*) MARRIAGE, FOOD, OCCUPATION, RESIDENCE. The rules about marriage are the most fundamental part of caste. To marry outside one's caste is altogether forbidden; usually choice is further narrowed to one section or sub-caste; and even within this subdivision there are the further restrictions of *pravara* and *gotra*, which we need not explain here. To transgress any of the rules of marriage is the surest way to be excommunicated. Rules with regard to food restrict the articles of diet that may be eaten, the persons by whom food may be cooked and the persons with whom it may be eaten. Educated men in the large cities usually keep caste rules about food in their own homes, but disregard them outside. Rules about occupation are in general very loose and easy among the educated classes, but very stringent where modern thought has not penetrated. An educated man may usually take up any occupation he pleases. The old law which forbade sea-voyages and residence outside India is being gradually laid aside by the higher castes.

(*b*) DOMESTIC CEREMONIES. The observance of certain domestic ceremonies is absolutely binding on every man who wishes to remain a Hindu. They are carried out with the utmost care in every family under the guidance of Brāhman priests.

In the code of Manu, as in the older sacred books, twelve domestic rites or sacraments, *sanskāras*, are prescribed for the twice-born castes:—

(1) *Garbhādhāna*, impregnation, following the marriage ceremony.
(2) *Pumsavana*, male-production, about three months after marriage.
(3) *Sīmantonnayana*, hair-parting, the parting of the woman's hair some time before the birth of her child.
(4) *Jāta-karman*, birth-ceremony.
(5) *Nāma-karaṇa*, name-giving.
(6) *Nishkramaṇa*, carrying-out. In the fourth month the child was carried out to look on the rising sun.
(7) *Anna-prāśana*, food-giving.
(8) *Chauda*, tonsure.
(9) *Keśānta*, hair-cutting.
(10) *Upanayana*, initiation, the ceremony which introduces the boy to his education. See above p. 34.
(11) *Samāvartana*, home-coming, the return of the student to his home from the house of his teacher.
(12) *Vivāha*, marriage.

In the case of a girl there was no initiation, and the other ceremonies, with the exception of marriage, were performed without the recitation of sacred texts.

To-day the twice-born castes observe only the following:—

(5) *Nāma-karaṇa*, name-giving. } Usually obser-
(7) *Anna-prāśana*, food-giving. } ved together.
(10) *Upanayana*, initiation.
(12) *Vivāha*, marriage.

The other castes have corresponding ceremonies.

(*c*) ANCESTOR-WORSHIP. As we have seen in our first lesson, the Hindu family is patriarchal in form, because it rests on ancestor-worship. Modern customs differ a good deal in detail from the customs of the Ṛigvedic and earlier ages, yet in the main the ideas and the practice are the same.

Strictly speaking, the ceremonies connected with the burning of the dead do not, in the opinion of modern Hindus, come under the head of ancestor-worship. All primitive peoples believe that whoever touches a dead body is defiled thereby and this idea still survives in all its strength in Hinduism. Hence the burning of the dead, which is called *antyeshṭi*, the last sacrifice, is polluting, and all the ceremonial connected with it is inauspicious; while the worship of ancestors is called *śrāddha*, an act of faith, and all the ceremonies that come under that head are auspicious. Yet the same fundamental belief and practice are visibly present in both.

The Funeral Ceremonies last ten days. The essential element in each day's ceremony is the offering of a *piṇḍa*, i.e. a ball of cooked rice, to the spirit of the deceased. The first is offered on the first day, before the body is burnt, and one is offered each of the other days. The belief is that the spirit of the deceased through feeding on this food acquires a gross body, *sthūla śarīra*, and is thereby transformed from a *preta* or wandering ghost into a *pitṛi*, a father, one of the company of glorified ancestors.

Śrāddha Ceremonies. A man's relatives, male and female, on both his father's and his mother's side, for three generations upward and three generations

downward, are called his *sapiṇḍas*, i.e. 'sharers in the *piṇḍa*', because they take part in the *śrāddha* ceremonies with him. On the eleventh day, all the *sapiṇḍas* gather in the house of the person who is holding the ceremony, and an elaborate ceremony is conducted, the central element of which is the offering of a *piṇḍa* to every deceased person within the circle of *sapiṇḍas*. A feast follows the ceremony.

This is repeated monthly for one year, and then annually. These are obligatory. There are many other forms of *śrāddha* which may be undertaken if one choose.

(*d*) WORSHIP OF THE GODS. Rules about worship vary very much amongst the lower castes of Hinduism, but among the upper castes they run on the following lines:—

(1) *Daily prayers, connected with bathing and teeth-cleaning, and daily sacrifices.* These are all observed by strictly orthodox Hindus, but are often altogether neglected by educated men.

(2) *The daily worship of the household gods.* Usually the women see to this.

(3) *The recurrent festivals, fasts and holy days.* These vary very greatly in different parts of the country and in the different sects. No Hindu can avoid taking part in these from time to time.

(4) *The worship of the temple.* This takes a large place in the lives of all Hindus except modern educated men, who very seldom go near a temple at all.

113. *Belief is altogether free.* A Hindu is generally understood to believe that the Vedas are inspired,

that the Brāhmans are divinely appointed priests, and that caste is a divine institution, but a man may declare that he believes none of these things and yet remain a good Hindu, provided he conforms. Yet the stability of Hinduism depends in the last resort on the existence of these beliefs. Conformity, however, involves a practical acceptance of the Vedas, the Brāhmans and caste; for the Vedas are quoted frequently in the domestic ceremonies, and the presence of Brāhmans is necessary for the right performance of each one of them.

114. Although Hinduism has many gods, many theologies and many sacred books, a man may remain an orthodox Hindu without believing in any god or any theology, and without knowing or acknowledging a single sacred book. He must give some sort of practical recognition to some god or gods in the domestic ceremonies and family festivals, but the divinities thus reverenced vary all over India; there is no uniformity. Nor are there any theological conceptions which he need hold: an orthodox Hindu may be an atheist, an agnostic, or a Christian in his conception of the world. The sacred books of Hinduism are not read in the services of the temples, nor is the ordinary Hindu expected to study them. They are for the priest and the philosopher. The *Rāmāyaṇa* and the *Mahābhārata*, however, are very largely read in the homes of the people.

115. But, although there is no set of beliefs which the Hindu as a Hindu is expected to hold, there are certain ideas or convictions which all cr nearly all

Hindus except those permeated by western thought will be found to hold. There are perhaps three which may be classed together as being nearly as universal as Hinduism. They are, first, the validity of caste and the authority of the Vedas and the Brāhmans; second, the doctrine of transmigration; and third, the sacredness of the cow. Perhaps it may be said that a further general characteristic of Hinduism is to be found in a tendency of thought, feeling and aspiration of which the logical issue is a mystic pantheism; but the degree in which pantheistic belief is explicit seems to vary very greatly.

116. The belief and religious practice of the chief groups of modern Hindus may be briefly indicated as follows:—

(*a*) The educated man has usually a vague idea of one God without holding any very definite belief. Many, especially in the north, say that they believe what the *Bhagavadgītā* says. The average man really has very little conviction at all, and lives a very secular life.

(*b*) The orthodox Brāhman believes in general in the earlier forms of Hinduism and keeps up the old ceremonies, acknowledges all the old gods, worships Śiva as his own particular divinity and studies one of the systems of philosophy.

(*c*) The intelligent villager keeps up all the ceremonies, worships either Rāma or Kṛishṇa as the incarnation of the one God, but acknowledges all the other gods also, and worships many of them from time to time. He goes on pilgrimage to the sacred places of his sect, when he can find the opportunity.

(*d*) The ignorant villager worships Kālī, Śiva, Hanumān, or some one of the multitudes of the village divinities found all over India. See chapter xiv.

NOTE.—The text at the bottom of the page summarizes THE RELIGIOUS DUTY OF THE HINDU: 'Let him worship according to the rule, the sages by the private recitation of the Veda, the gods by burnt oblations, the fathers by funeral offerings, men by gifts of food and the spirits by the *bali* offering.' *Manava Dharmasastra*, III. 81.

स्वाध्यायेनार्चयेतर्षीन् होमैर्देवान्यथाविधि ।
पितॄञ्छ्राद्धेन नॄनन्नैर्भूतानि बलिकर्मणा ॥

चण्डालश्वपचानांतु वहिर्ग्रामात्प्रतिश्रयः ।
अवपात्राश्व कर्तव्या धनमेषांश्वगर्दभम् ॥

CHAPTER XIV

THE RELIGION OF THE LOWER CLASSES

117. The lower orders of the population of India fall into two great classes, those who have lived in close contact with Hindu society, and those who have lived apart in the mountains and forests. The latter have retained their old religion and social organization, but the former have all succumbed to the influence of caste and have absorbed large elements of Hindu theology, mythology and superstition.

118. Those peoples who have lived an isolated life and have in consequence not come under Hindu influence need be only mentioned here, as they do not naturally come into a study of Hinduism. We may just mention the names of the chief tribes.

NOTE.—The text at the top of the page refers to THE UNCLEAN CASTES: 'But the dwelling of Chandalas and Svapachas shall be outside the village; vessels used by them must be thrown away; and their wealth shall be dogs and donkeys.' *Manava Dharmasastra*, x. 51.

They are, the Sonthals, the Oraons, the Juangs and the Kols of Western Bengal; the Garos, Khasis and Nagas of Assam; the Khonds of Orissa; the Gonds and Bhils of Central India, and the Todas and other hill tribes in the Madras Presidency.

119. The other class of tribes, however, have been decidedly Hinduized both socially and religiously, and therefore they must receive our attention. Being organized in castes, they necessarily vary to a considerable extent in social standing. Certain castes are allowed to visit Brahmanical temples, and thus belong to the central mass of Hindus. These acknowledge the great Hindu gods and conform to Hindu usage as far as they possibly can. Yet even these recognized castes worship many divinities which no Brāhman would have anything to do with.

120. There are, on the other hand, vast multitudes of people in both north and south who are regarded as unclean, who are in consequence excluded from all Brahmanical temples, and for whom no Brāhman will perform any ceremony (see section 45). High-caste Hindus usually refuse the title Hindu altogether to these races; but they have come so largely under Hindu influence that they cannot be excluded from a study of the religion. They show this Hindu influence first of all in their caste organization and in their social usages, which are very largely an imitation of high-caste practice; secondly in their belief in Hindu theology and superstition, and their desire to bring their village divinities into some sort of relation to the great gods of the Hindu pantheon.

The lowest of these castes are held in such abhorrence that they are not allowed to live beside the higher castes. They form villages for themselves.

121. Both of these Hinduized groups are inclined to pay worship to the lower divinities of Hinduism, Gaṇeśa and Skanda (also called Kārttikeya and Subrahmaṇya). the sons of Śiva, who are believed to be of great service against demons, and above all Kālī, the black, bloodthirsty goddess of the North, who is identified with the wife of Śiva. Hanumān, the monkey-god, who is connected with agriculture, is very widely reverenced; and other divine animals, especially Nandi. Śiva's bull, and the divine serpents called Nāgas, trees are worshipped all over India, and certain sacred stones.

122. But the worship to which the ignorant Indian villager clings with most fervour is just the village divinity. These are found all over India, varying everywhere, yet retaining certain broad similarities everywhere. The points that are most worthy of notice with regard to these much honoured gods are as follows:—

(*a*) Each is a local divinity, attached to the village, and reverenced for that reason. The gods of Hinduism, on the other hand, have usually a much wider vogue.

(*b*) The priests of these divinities are not Brāhmans, but men of all castes.

(*c*) The great majority of these divinities are goddesses. Almost every one has the word

'mother' in her name. They are thus known as the Mothers.

(*d*) They are propitiated rather than adored. Visitations of disease, famine, earthquake, etc., are attributed to them; and special sacrifices and festivals are held to induce them to remove the scourge. Animals are usually sacrificed to them on these occasions, fowls, sheep, goats, pigs and buffaloes.

(*e*) In the south each goddess has usually one, if not more, male attendants, but they are subordinate to her.

(*f*) In the south a god named Iyenar is found in most villages. He is the village watchman. He is supposed to ride round the village by night driving away demons. Animals are never sacrificed to him. Images of horses are set up at his shrine as dedicatory offerings.

(*g*) The shrines of these divinities are of the rudest description, often only a small piece of land marked off by lines of stones. Frequently there is no symbol of the god at all; often a stained stone is set up; often a rude image.

123. Everywhere in India the common people are haunted by the fear of evil spirits. Many different groups of demons, devils and disembodied spirits are believed in; and their characters vary indefinitely. The people suffer greatly from these superstitious terrors; insomuch that a very large part

of their religion consists in efforts to drive them away or to nullify their influence.

GOD THAT MADE THE WORLD
HATH MADE OF ONE BLOOD
ALL NATIONS OF MEN

येनास्य पितरो याता येन याताः पितामहाः ।
तेन यायात्सतां मार्गं तेन गच्छन्न रिष्यते ॥

CHAPTER XV

FORMATIVE ELEMENTS OF HINDUISM

124. If we are to understand the spirit of Hinduism, it is necessary first of all to learn to sympathize with the immeasurable reverence which the Hindu feels for the social organization of his people. He believes that the constitution of the family and the organization of society go back to time immemorial; and modern research has in a measure justified the claim. Ancestor-worship and the patriarchal family date from the days when the Aryan people were still undivided; and, while caste is a more recent growth, the spirit and principles of caste lie at the basis of all early society. To the Hindu, therefore, these things are sacred in the extreme, priceless in value, so much a part of the life of the people that they must on no account be disturbed. The old-world reverence for

NOTE.—The text at the top of the page gives THE LAW OF CUSTOM: 'Let him walk in that path of holy men which his father and his grandfathers followed; while he walks in that, he will not suffer harm.' *Manava Dharmasastra*, IV. 178.

what is customary and settled, which was once universal, has been preserved in Hindu life unchanged down to our own days.

Then again, to the Hindu, as to the ancient Aryan, and to all primitive peoples, what we call moral laws are rather sacred customs which have been traditionally observed from time immemorial than eternal principles of the moral life. These customs are inextricably interwoven with the special forms of family life and social organization which have created the people. To tamper with them is therefore to be guilty at once of sacrilege and of treason against the life of the race.

But these customs, though regarded as inviolably sacred and absolutely essential for the well-being of the people which practises them, are not regarded as binding on other peoples: other customs may be necessary for them, and therefore sacred and inviolable to them. The early Hindus did not possess the conception of a lofty moral law by which all customs and all men are judged; nor did they think of their own moral customs as being in any sense binding on the gods. They were above morality.

We ought also to notice that there is a very large and very serious historical reason for this permanent attitude of the Hindu to the foundations of Hindu society. The race has been preserved amid the countless military and political changes of India by its faithful adherence to the traditional family and caste life. Of that there can be no question. The Chinese people have had a similar experience, and they are filled with a similar reverence. Thus, the old attitude

is very largely justifiable; but the changed circumstances of India render a new attitude most necessary to-day, as all thoughtful leaders see.

On the other hand it is this lofty belief in the sacredness of custom that has shielded all the abuses of family-life and caste-life in India. When a custom is believed to have come down from early times, the obligation to observe it seems to the ordinary Hindu to be absolutely beyond dispute. To break away from it in his eyes is tantamount to a revolt against society. Hence child-marriage, compulsory widowhood, widow-burning, widow-drudgery, female infanticide and the thousand inhuman cruelties of caste were in the past regarded as inviolably sacred, even by the thinking Hindu.

125. The main idea which the Hindu has with regard to worship is that every god must be worshipped according to his own wishes. The command of a god must be honoured, no matter what it may be. The Hindu mind possessed no settled conception as to the moral or religious character of the gods; and consequently no man could tell beforehand what might be demanded by any god or goddess in the way of worship.

The origin of the great gods of the Aryan peoples will make this idea still clearer. They were originally powers of nature, and therefore had *natural* attributes. Sun and wind, fire and rain had no necessary connexion with morality. But they were powers, and therefore to be honoured and pacified by men. One could not guess beforehand what their wishes might be; but it was man's interest to gratify them,

whatever form of worship they desired, whatever kind of action they ordained.

The conception of *Brahman* which inspires the Upanishads also illustrates the point. In chapter v we found that *Brahman* is thought of as reality, intelligence and joy, but not as righteousness. Yet the Upanishads are the very summit of Hindu thought. Thus moral character was in no sense a part of the Vedic conception of God.

This explains the fact that new forms of worship were constantly admitted into Hinduism, once the people began to spread over India. So long as the practice of the new cult did not come into violent collision with the ancient organization of the family and society and with the old customs connected therewith, there was no objection raised. It was quite probable that one of the innumerable gods had appeared and had given instructions for the institution of the new cult.

We are now in a position to realize how it has been possible for the Hindu to admit such things as the following into his worship :—unlimited idolatry, human sacrifice, cruel torture, temple prostitution, and obscene sculpture. The same idea explains how the Hindu did not regard it as unbecoming that Kālī should be the patron divinity of robbers and murderers. From the same point of view we can realize how the gross and grotesque images of the gods were possible. There was no definite conception in the Hindu mind as to what a god must be ; and consequently any form might conceivably represent some divine power. All this lack of a limiting moral conception will also enable

us to understand how the coarse myths of the *Mahābhārata* and the *Purāṇās* were attributed to the gods, and how the ancient ascetics could believe that the tortures they endured were of real value.

126. As among all primitive peoples, so among Hindus orthodoxy is *conformity to religious custom* and not any form of belief. The man who does what is demanded of him to the gods, to his ancestors, to his family and to society is a good Hindu, no matter what he believes. This is quite comprehensible: it is only when spiritual religion arises that men realize the religious importance of the state of a man's mind. Character too stands in no definite relation to Hindu orthodoxy. A man may be guilty of gross immoralities and yet may be in good standing in his caste and his family; while a man of the noblest character who breaks a caste-law, however absurd or inhuman it may be, will be outcasted. In Mysore, where Christian baptism still deprives a man of his property, there were two brothers. One was a man of high character, but he had become a Christian; the other was an orthodox Hindu, but was lying in prison undergoing a sentence for some crime. The Christian was disinherited, and the criminal got his property. This is in strict accordance with Hindu principle. The law-books contain many pieces of moral advice, but they scarcely touch the organization of the family or society.

127. Thus far we have dealt with the principles lying at the basis of the ancient faith in its unmixed state as it still survives among the ignorant classes all over the country. But, as we have seen, the growth

of culture and the conquest of India produced at a very early date a cataclysmal revolution in Hindu thought. A great new theology was built up which set forth the one Reality over against the mirage of the world, and put forward transmigration and Karma as the explanation of the sorrows and inequalities of human life. From this upheaval came the whole philosophic movement within Hinduism, with its speculative theories, on the one hand, and its ascetic renunciation, on the other. Wherever the Brāhman has gone, he has carried with him some slight sketch of this new theology; and in consequence it has become diffused generally throughout India. Ascetics have proved a powerful object-lesson to the common people. Hence, there are a number of great religious ideas which are held by most Hindus and which have had a certain influence over the mind of the people. Perhaps, the most prominent of these principles are:—(1) the vanity of the world, (2) the supremacy of the spiritual life, and (3) the nobility of asceticism. Men have believed that only the man who is willing to give up everything for God is a true saint. Union with God has been the spiritual ideal of the people.

The various theistic movements have greatly enriched the religious life of India. The belief in a personal God, in His love and grace and in the possibility of personal intercourse with Him has helped multitudes of Hindus to live a life of real religious joy and peace. *Bhakti* has been a source of deep spiritual feeling, first to many educated men, and then to the thousands of the common people who have followed Rāmānanda, Kabīr, Tulsi Dās and the rest.

128. Yet, strange to say, these spiritual movements, pantheistic and theistic, have failed utterly to spiritualize the Hindu faith. Popular Hinduism remains to this day gross, materialistic, idolatrous, and often obscene. How are we to account for the fact that the new thought has touched deeply only the minority and has failed to transform the life, the thought and the religion of the masses? There are several reasons for this gigantic failure:—

(*a*) The very pantheism which satisfies the Vedantist justifies polytheism and idolatry. If you do not know Brahman, you must stick to your idols. So Indian theism, even the theism of Rāmānuja and Tulsi Dās, has never been seriously monotheistic. The god chosen for the place of the Supreme is set above all others, but the rest retain their divine position and form a happy family around him. The only Hindu reformer who is a serious monotheist is Kabīr, and he is half a Muḥammadan. Even Nānak, the founder of Sikhism, acknowledges the whole Hindu pantheon.

(*b*) The doctrine of transmigration has been a serious hindrance in two distinct ways. First it suggests that a man's moral and spiritual state is scarcely under his own control, since it is the result of his past life: so that it is quite possible that he is not yet in a fit state for accepting a spiritual religion. Secondly, it suggests that, since a man will have many more lives, there will be plenty of opportunity for repentance in the future.

(*c*) The ascetic cut himself adrift from human society, on the ground that ordinary human life is altogether secular and unspiritual. The religion of

the race thus fell into two halves, the religion of the people and the religion of the monk; and as the religion of the people was considered utterly useless to the spiritual man, those who had risen to the higher life did not dream of exerting themselves to better that which seemed to them hopeless.

(*d*) Since there was no moral element in the Vedic conception of God, the worship of God produced no compelling conviction in the mind of the worshipper that he was in duty bound to serve his fellow men. The ascetic is not a servant of humanity.

129. Hindu morality grew with the culture of the race, and many a tributary rill of thought passed from philosophy, asceticism, and the higher theology, into the common mind of the people. Above all, Buddhism left a large moral legacy to Hinduism. There is much that is beautiful in family life, despite its many blots. The Hindu is charitable, peaceful, law-abiding. He honours religion and believes no nation can be built without it. Thus Hindu morality, as found in the best books and in the life of orthodox families, has many high qualities. The modern Hindu who has drunk of western thought in Indian or European universities also maintains that Hindu morality has a solid spiritual basis in Hindu philosophy; that from that starting point man's moral relation to God and his complete responsibility to God may be clearly worked out. This is strange, if it be true; for it is certain no one attempted to find such things in Hindu philosophy until Christian thought appeared in India.

NOTE.—The text at the bottom of the page gives the sum of the Vedanta.

The hard-to-see, the mystery-hidden,
Heart-dwelling, cave-abiding, old—
He who by brooding o'er his inner self
Sees Him as God escapes both joy and grief.

Katakopanishad, II. 12.

तन्दुर्दर्शङ्गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठम्पुराणम् ।
अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥



CHAPTER XVI

THE FUTURE OF HINDUISM

130. Note the extraordinary strength of Hinduism:—

(*a*) Like Chinese ancestor-worship, it has held the people firmly together for millenniums, while other civilized races of the ancient world have gone to pieces.

(*b*) It has had to meet hostile attacks of overwhelming strength, and yet it has in each case won the victory: note especially Buddhism, Jainism, Muḥammadanism.

Its strength lies mainly in three elements:—

(*a*) *Its family system*, founded on ancestor-worship. This links each generation with the past and the future, and binds living members closely together. To give this up seems disloyalty to one's ancestors and gross impiety towards other members of the family.

NOTE.—The head-piece above is a scroll from Gaudharan sculpture. FOUCHER, *L'Art Greco-Bouddhique du Gaudhara*, fig. 103.

(*b*) *Its caste system.* This is strong in several ways. It is founded on original race and culture divergencies as distinct as those that now sever European and Hindu: a man thus feels that he has an aristocratic stronghold in his caste, and also a certainty of the purity of his birth and of his customs. Caste has preserved the forms of ancient society almost unchanged into our day: it has thus the strength of immemorial custom. A Hindu feels that to go out of caste is practically to go out of civilization. The outcaste often finds life almost impossible.

(*c*) *Its religious system,* which must be acknowledged to be the highest form which polytheism has ever taken. It teaches a lofty conception of the world; it brings every detail of life under the rule of religion; and it has certain very beautiful ideas in connexion with home life, notwithstanding its degradation of women. Its strength lies largely in the fact that it justifies every form of traditional worship, and yet offers forms of spiritual faith to those who want such. It thus gathers to itself all the strength of custom and habit, and disturbs no one with serious demands. It can attract almost every type of mind; for it offers a response to almost every form of religious need.

131. If modern thought and western influence could be kept out of India, Hinduism might go on indefinitely, only changing slowly as it has changed in the past. But modern thought, as introduced by missions, education and western influence generally, has begun to weaken Hinduism as no force active in India in earlier centuries ever did:—

(*a*) The office clerk performs the *śrāddha* for his father, but he no longer believes in its efficacy. Thus faith in the religious basis of the Hindu family has faded out of the minds of educated Hindus.

(*b*) Our modern knowledge of the different races of the world and of the way in which they rise and fall in the scale of civilization has made it impossible for any thinking man to believe the ancient Hindu doctrine, that the four castes are divinely appointed and permanent institutions, and that it is a religious duty to observe the rules of caste. Educated Hindus frequently seek to defend caste as healthy in certain ways, but they do not pretend to believe the old doctrine. They never declare that it is wrong for a man who is not a Brāhman to teach religion.

The national movement with its demand for equality and its summons to union is everywhere weakening caste.

(*c*) Educated men defend idolatry as being a help to the ignorant, but they never say that they actually believe in the existence of the *devas* represented by the idols. Polytheism has become incredible.

Compare the conditions that obtained in the Roman Empire, while Christianity was in its death-struggle with the old religions.

132. Thus if the modern spirit is to remain in India, and education is to be extended, it is only a question of how long time the process of collapse will take. The religious foundations of Hinduism (namely, the rules of caste, the authority of the Veda, the authority of Brāhmans, polytheism and idolatry) crumble to pieces in the atmosphere of modern thought. They are, one

and all, old-world superstitions, which fade away in the light of modern truth.

We may therefore be perfectly certain that, unless some unforeseen revolution occurs to seclude India more securely than before from modern influences, belief in the essentials of Hinduism is bound to decay as surely as belief in witches and other fears have disappeared at home.

But, though honest belief in these basal doctrines is certain to gradually disappear, most men will for a long time continue to remain within Hinduism: and all sorts of new defences will be hastily flung up around the old camp to save it from being stormed. The first great attempt in this direction is being made now by Mrs. Besant and the Bhārat Dharma Mahāmandal.

As decay increases, however, the number of honest men who feel they cannot remain in a hypocritical position will steadily increase; and the interest of the problem lies in them: where will they turn? Which religion will they adopt?

133. The position of affairs is most interesting. We have seen in chapters iii and iv how the early Indo-Aryans, as their ancient tribal experience became widened by the conquest of India and their intercourse with many races and many religions, were compelled to transform their fundamental conceptions, and to produce a new theology, which we dealt with in chapter iv under the name of Essential Hinduism. Similarly in these modern days, the widened experience, the new knowledge and the fresh moral ideas begotten from contact with European religion, education and

government, and from the impact of the world's commerce on the economic life of India, are making another and more radical reconstruction of Indian ideas altogether inevitable. The old pantheistic thought does not thrive well in the new ethical atmosphere; the idea of progress makes the old Hindu conception of cyclic change appear childish and old-fashioned; transmigration does not seem such a solid and certain doctrine as it once seemed; and modern thought simply destroys faith in the many gods of paganism and the value of idols. Thinking Indians must inevitably form new conceptions of God, man, morality, religion and the meaning of the world.

134. Hence, we may be perfectly certain that ancient Hindu thought cannot survive. Something else will take its place. A new religion must be found, a religion which will—

(*a*) Provide a religious foundation for the wider and truer ideas which now dominate the Hindu mind;

(*b*) Satisfy the religious instincts of the people, and stimulate them to purity, progress and strength.

Christianity is unquestionably the source of the new explosive thought which is recreating the Indian character and intellect to-day. There is no other religion that contains these master ideas. Only in the riches of Christianity—Christ and His cross, the Fatherhood of God, the Brotherhood of man and the Kingdom of God—can Hindus find the universal principles needed for a new intellectual, moral and social life.

Except Christianity, there is no religion in the whole world that is rich enough in theology, worship, emotion, literature to take the place of Hinduism.

135. We need not attempt to prophesy the day nor the hour when these vast changes will work themselves out. There may be no sudden outburst for a long time, but rather a continuous increase in the momentum of the movement towards Christianity. The progress of the faith in other lands will have an influence on India which it is at present impossible to estimate. We may expect great developments within Hinduism, a stubborn and prolonged resistance from the central party, but an abundant victory for Christ in the end.

NOTE.—The tail-piece below is a scroll of bo-tree leaves from Gandhara. FOUCHER, fig. 95.



ABBREVIATIONS
Used in the Bibliography

1.	*Anandasram Sanskrit Series.* The Anandasram, Poona ...	*Anand.*
2.	*Bibliotheca Indica.* A series of Sanskrit texts published by the Asiatic Society of Bengal ...	*B.I.*
3.	*Encyclopædia of Religion and Ethics.* T. & T. Clark ...	*E.R.E*
4.	*Grundriss der Indo-Arischen Philologie und Altertumskunde,* or *Encyclopædia of Indo-Aryan Research.* Published in parts, some of which are in English, some in German. Strasbourg, Trübner.	*Grundriss*
5.	*Harvard Oriental Series* ...	*H.O.S.*
6.	Hopkins, *Religions of India.* Ginn & Co. Rs 7-14	Hopkins
7.	*Imperial Gazetteer*	*Gaz.*
8.	Kern's *Manual of Indian Buddhism* in the *Grundriss.* Rs 5-4 ...	Kern
9.	Macdonell's *Sanskrit Literature.* Heinemann. 6s	Mac.
10.	Monier-Williams, *Brahmanism and Hinduism.* John Murray ...	*B. & H.*
11.	Monier-Williams, *Hinduism.* S. P. C. K. 2s 6d ...	*Hind.*
12.	Muir's *Original Sanskrit Texts* ...	*O.S.T.*
13.	Müller's *Ancient Sanskrit Literature.*	*A.S.L.*
14.	*Sacred Books of the East* ...	*S.B.E.*
15.	*The Temple Classics.* Dent & Co.	*T.C.*
16.	Vincent Smith's *History of Ancient India.* Clarendon Press ...	V. Smith.

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NOTE.—The following is not meant to be anything like a complete guide to the literature on Hinduism. The purpose is merely to give such information as the readers of this volume are likely to want. Where several books exist on the same subject, the writer has sought to select the best instead of giving the names of all. In a very few cases alternatives are given, in which case the books are numbered 1 and 2. Advanced works, containing a great deal of scholarly matter, are distinguished by an asterisk. For information as to original texts, readers are referred to the Bibliography at the end of Macdonell's *Sanskrit Literature*. Only in a few places, where there seems to be special reason for so doing, have references to editions of the texts been given.

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II. THE VEDAS

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(*d*) *Atharvaveda*:—

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XV	Bengali	Kāsi Rām Dās	
XVI	Oriya	Sāralā Dāsa	
	Assamese	Rāma Sarasvatī	
XVII	Malayalam	Tunjattu Eruttachchhan	
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XX. SOCIAL CUSTOMS, WORSHIP, etc.: *B.& H.*

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XXI. REVELATION: *A.S.L.* 82–108. *O.S.T.* vol. III

XXII. ASCETICISM

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Modern Ascetics: Oman, *Mystics, Ascetics and Saints of India.* Fisher Unwin, 21*s*

XXIII. AGES OF THE WORLD: Art. *Ages of the World. E.R.E.*, and Deussen, *Philosophy of the Upanishads*, pp. 221–6

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NOTE.—A clear well-understood outline of the course of the history from the earliest times is all that is required: there is no need to burden the memory with multitudinous detail. A similar outline is all that is required in literary history. The literary chronology, however, must be carefully fitted into the political chronology; and the development of the religion must be studied in close historical relation with the political and literary history at every point.

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1. *Political History:* *Imperial Gāzetteer*, vol. II, pp. 206–7; 219–32; 270–412
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3. *Religion:* Monier-Williams, *Hinduism*

B. Fuller Course:—

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(*b*) *Imperial Gazetteer*, II, chaps. viii–x

II. *Literary History:* (*a*) Macdonell's *Sanskrit Literature*, chaps. i, iii, vi–x, xv
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